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STUDIES IN STEWARDSHIP

BY
RALPH S CUSHMAN

A CENTENARY TEXTBOOK



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A CENTENARY TEXTBOOK

STUDIES
IN
STEWARDSHIP

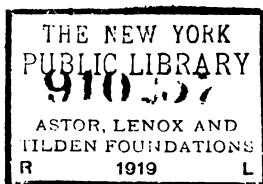
BY
RALPH S. CUSHMAN

JOINT CENTENARY COMMITTEE

Methodist Episcopal Church
Methodist Episcopal Church, South
111 Fifth Avenue, New York

1918

(W.S.)



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Joint Centenary Committee
Methodist Episcopal Church

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To Those Organized Women of the Church
in the ranks of whom are my mother and
my wife, who, during long years have pa-
tiently sown the seed from which has grown,
in no small measure, the great Christian
Stewardship revival of this day: to those
women these studies are inscribed.



A F O R E W O R D

I T is the thrilling truth that this generation is living at the dawn of a new and larger day. A new world is being born. In the past, revivals of religion have frequently accompanied world tragedies, and the aftermath is generally a letting down. But one cannot think of the Centenary Movement, together with the Stewardship Revival that is now breaking over America, without feeling that God has providentially timed these movements in order that the world may be furnished the needed spiritual dynamic for a forward, rather than a backward push.

T H E Christian Stewardship Movement which is spreading, not only in Methodism, but throughout other Communion, is fundamentally a call to the high decision to place God and the Kingdom first. Just as it is requiring a world war to make evident what is a one hundred per cent. patriotism, so it is requiring the militant call of the Centenary and Stewardship Movements to furnish the vision and consecration for a genuine Christianity. Even before the Centenary Commemoration was planned, the beginnings of a Stewardship Revival were apparent. Then came the Centenary, offering the needed opportunity for the Church-wide spread of the Scriptural teachings of Christian Stewardship. It has been well said that, if the Centenary were to do nothing

more than function in this connection, it would sufficiently justify itself.

These Studies in Stewardship are issued as the result of an insistent appeal for a brief and practical course of study. They are written in the conviction that, if the Stewardship Revival is to lift the Church to a new and permanent level of spiritual life, it must be steered between the bald legalism, which can see in Christian Stewardship nothing larger than the tithe, and the sophistry of the really insincere man who is ready to acknowledge *only with words* that "all that I have belongs to God." Of course, the Stewardship of the entire life must be the end of the vision, but some definite material acknowledgment, in the form of a separated proportion of income, is necessary, if Stewardship is to be more than sound. No more reasonable acknowledgment than the tithe can be found. The recent action of the government in connection with exempting from taxation a certain percentage of income, when given to religious or philanthropic objects, has made this clear. Moreover the tithe has a vital background in the Scriptures, and it cannot be disregarded in experience.

With the proper safeguards in mind, what one of our Bishops has prophesied will come true: "A revival in the realm of Christian Stewardship will bring every other blessing needed in the Church of Christ."

R. S. C.

York, May 28, 1918.

CENTENARY PRINCIPLES OF CHRISTIAN STEWARDSHIP

I

GOD is the owner of all things.

II

MAN is a steward, and must give an account for all that is entrusted to him.

III

GOD'S ownership and man's stewardship ought to be acknowledged.

IV

THIS acknowledgment requires, as its material expression, the setting apart, as an act of worship, of "a separated portion" of income.

V

BIBLICAL history records the setting apart of the tenth of the income as that acknowledgment.

VI

THIS "separated portion" ought to be systematically administered for the Kingdom of God, and the balance treated as no less a trust.

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Study Four: *In Loving Loyalty—The Tithe.*

Study Five: *The Larger Stewardship.*

Supplementary Study: *How to Organize the Stewardship Movement.*

"WE must not only make the world safe for democracy, but it is vastly more important that we make a democracy that is safe for the world."

Bishop Oldham

"RELIGION is the only force in the world that I have ever heard of that does actually transform the life; and the proof of the transformation is to be found all over the world, and is multiplied and repeated as Christianity gains fresh territory in the heathen world."

Woodrow Wilson

"I AM not a Christian; I am a Confucianist. But Confucianism is not strong enough for the crisis which is upon us. Only Christ can save China."

Yuan Shih-Kai

"OF one thing I am convinced, that to do with it what we will or oppose it as we may, it is the Christians' Bible that will sooner or later work out the regeneration of our land."

Maharajah of Travancore, India

"IT would seem that the clock had struck, and that the time has come when the Methodist Episcopal Church should gird itself adequately for this momentous hour. This is the hour in which our church should take the world into its view with more completeness than we have done at any time in the past."

John R. Mott

STUDIES IN STEWARDSHIP

INTRODUCTORY STUDY

THE CENTENARY AND THE WORLD EMERGENCY

THE METHODIST CENTENARY is more than a celebration: it is a great revival movement, certain to mark a new epoch in the history of the Church of the Wesleys.

To think of it merely as the occasion for the raising of some millions of money, is to miss the point. Money is only incidental. The daring conception of the Centenary is a new Church for a new day; a Church that at last means business about Christ's business, because it has partaken of His vision, and hence shares His passion for the moral and spiritual conquest of the world.*

*"The Centenary Commission should keep constantly in mind, as its goal, to make every church in Methodism dominantly missionary. By this we mean: a church with a missionary passion which will be evangelistic at home, and truly missionary in its outreaching to the ends of the earth; a church in which each member recognizes it as his sacred obligation, to promote the world-wide plans of Jesus Christ."

From the Niagara Resolution

TWO PICTURES

THERE are at least two pictures which are essential to the understanding of the spirit and purpose of this movement. The first furnishes the inspiration for all the rest. At the center of this picture is a negro. Most present-day Christians have hardly heard of him, but the name of John Stewart during these days is being placed alongside of hers of whom Jesus said, "That also which this woman hath done shall be spoken of for a memorial of her." A black man, out in the midst of an American forest, telling to red men the story of a Saviour, born a Jew, certainly makes a significant beginning of the great missionary enterprise of the Methodist Episcopal Church in America.

THE second scene is related to the first by something more than the historical connection. There is the deeper relation of spiritual intensity. The Methodist historian will record few conferences of greater constructive significance than the one held at Niagara Falls, September 17-19, 1917, where one hundred persons, selected from among Methodist laymen and ministers, assembled in pursuance of the action of the General Conference to plan for a fitting commemoration of the one hundredth anniversary of that missionary endeavor, which had its beginning in an Indian Camp.

FACING AN EMERGENCY

ONE thing was evident from the start. No commemoration would be fitting that did not adequately *meet the kingdom emergency* which is evidently *confronting the Church*.

It was not that there was any desire to minimize the marvelous missionary development of a hundred years. All the time of the Conference might have been well spent in delineating the gospel victories of Methodist heroes under every sun.*

But glorying in past achievements was not possible. The triumphs of a hundred years sank quite out of sight as those delegates reviewed the careful surveys which it had required long months to bring together. Chart, canvas and printed page, and the prophetic voice all told of a world crisis.

CALL TO REPENTANCE

THE report of the Board of Foreign Missions to the General Conference of 1916 had declared: "We face the tragedy of a dying world and the peril of a nation rich beyond all compare called of God to service, and hesitating in her choice between a life of selfish indulgence, and a life of sacrificial endeavor. This con-

*The Methodist Episcopal Church finds itself at the end of a century of missionary effort, with work established in thirty-four countries, including six of the warring nations of Europe. The Board of Foreign Missions has one thousand and seventy-one missionaries, and nine thousand, one hundred and seven native workers. The total staff, therefore, comprises fourteen thousand, six hundred and eighty, of whom approximately nine out of every ten are native workers. For every three dollars contributed by the Home Base about one dollar is collected on the field. The combined annual contributions for Methodist Episcopal foreign missionary work amount to nearly four million dollars, about one tenth of the annual contributions of Protestant Christianity for the evangelization of the world.†

† Tyler Dennett, *Foreign Missions and World Democracy*, page 50.

Since October 31st, 1906, when the original Missionary Society was divided into a Home and a Foreign Board, the total receipts of the Board of Home Missions and Church Extensions, up to October 31st, 1917, were \$10,256,119.16; total receipts of the Board of Foreign Missions for the same period of time were \$17,275,025.03.

stitutes an emergency unparalleled in all the Christian centuries.”*

AT Niagara that emergency was outlined in detail. Bishop James M. Thoburn, now resting at Meadville after a lifetime of devotion to missions, on a former occasion said: “The great glaring denial of faith and duty which stands out before the world today, so clearly that it cannot be concealed, is the refusal of those who bear the name of Christ to execute the great commission which their Master has given them. Christianity is thus made to testify against herself. A thousand Ingersolls in every country under the sun would not do so much to create disbelief of the truth among men, as this spectacle of a Church inheriting promises which she seems unable to believe, and receiving commandments which she seems unwilling to execute.”

THE Niagara Surveys showed how temperate was his judgment, and how measured his words.

There was nothing else to do. The Centenary Commemoration must first of all sound forth to the Church the call to repentance. For long the Church has been praying “Thy Kingdom Come.” It had not ministered to the needy millions in foreign fields and nearer home. It was evident to the Conference that there must be born within the Church a new vision of the world’s need, and a new appreciation of the meaning of Christian Stewardship. To add to the seriousness of the situation, the Conference was also aware of the challenge, which is coming to the Church, to be prepared for after the war. The con-

*See report of the Board of Foreign Missions.

viction was deep that the Church of Christ is soon to be tested as never in all its history, and every delegate felt that the Centenary Movement in God's Providence was inaugurated by the General Conference, not primarily to supply millions of money, but to lift Methodism to a new plane of spiritual vision and power, from which it will be able to accomplish its part of the Christian conquest of the world.

SOME TROUBLESOME QUESTIONS

IT must not be thought that the World Program Committee was blind to the difficulties of the undertaking. Here are some of the questions that were raised:—

1 Is the Methodist Episcopal Church financially able to undertake so large a program? The indications are that to meet the emergencies at home and abroad, the minimum askings will be sixteen millions of dollars a year for the five-year period. How can a Church which, for both these fields, has been giving at the rate of about five millions a year, attain to so great a goal?

2 Is this the right time to launch such a movement? The nation is at war; does not the war require every energy and resource, and must not all other things be set aside until victory is secure?

3 Can volunteers be found to man the *fields*? Suppose this program be launched,

and suppose that all the money needed be subscribed, where can be found the candidates—the young men and women who are needed?

These three questions in general sum up the discussion of the Committee, and also the questions which were asked later at New York and Philadelphia.*

OVER THE TELEPHONE

THAT this same group of questions has been asked over and over again, seems evident from the experience of at least one member of the Centenary Committee. He is a pastor. Scarcely had he reached his home from the joint session in Philadelphia, when the telephone rang and the familiar voice of a layman rang out:—

“Say, is my evening paper telling the truth when it says that the Methodist Church is planning to raise \$80,000,000 for a Centenary celebration?”

* Actions taken on World Program:

Formulated by World Program Committee at Niagara Falls, September 17, 1917.

Adopted by Board of Foreign Missions, November 8, 1917.

Ratified by Boards of Foreign Missions and Home Missions and Church Extension in Joint Session, November 12, 1917.

Ratified by Board of Home Missions and Church Extension, November 13, 1917.

Approved by the Executive Committee of the Board of Sunday Schools, November 12, 1917.

Approved by the Board of Control of the Epworth League, October 18, 1917.

Approved by the Bishops at their meeting, February 14, 1918.

Complete cooperation of the Methodist Episcopal Church, South, assured at a meeting of the Joint Centenary Committee of the two Churches, January 11, 1918, by a unanimous and rising vote.

"Well, not exactly," replied the preacher. "The eighty million is about right, but there is more to it than that."

"More to it than that!" continued the voice at the other end. "Well, I should think you folks were crazy; eighty millions of dollars at such a time as this! I think when the President hears of it, he'll ask you to call it off."

Some other things were said; but the result was that on the next Sunday the pastor preached a sermon on "Methodism's Patriotic Task," and the strong layman on the telephone conversation was one of the first to see the larger vision of the Centenary World Program.*

DIFFICULTIES DISAPPEAR

A CAREFUL consideration of the facts must make it clear that the three questions asked above are reasonable, and can be satisfactorily answered. It requires only a superficial survey of the subject to make sure that, although the contrary impression is very much abroad, the great majority of Christians have not approached anywhere near the limit of their ability to give. Suffice it here to say that nearly all of the Centenary financial program could be met by one tenth of the tithe of the income of Methodist people if they would place even this much upon the altar of the Kingdom.

As to the question of volunteers for the fields, if the witness of Civil War days and of other periods

*On the following page appears an interesting chart taken from a card distributed by this pastor in connection with his sermon on "*Methodism's Patriotic Task*."

MEASURING

Methodism's Centenary Jubilee Task of raising \$75,000,000 for missions in five years.*

WHAT IF

From the Entire Membership of the Methodist Episcopal Church

300,000 of the Very Poor were to give	1c. a Month
700,000 of the Poor,	1c. a Week
800,000 in Moderate Circumstances,	1c. a Day
1,300,000 in Comfortable Circumstances,	10c. a Week
473,847 in "Cheerful Givers,"	25c. a Week

The Total would be \$16,240,000, which would pay in full all Disciplinary Apportionments to all the churches and, in addition, make a Centenary Jubilee Fund in five years, of \$75,000,000, without the remaining 150,341 "well-to-do" members paying anything.

OR IF

The 150,341 "Well-to-do's" were divided into 50,000 Families and

5 Families were to give	\$200,000 a Year
50 Families were to give	100,000 a Year
300 Families were to give	10,000 a Year
500 Families were to give	5,000 a Year
1,000 Families were to give	1,000 a Year
3,000 Families were to give	500 a Year
17,000 Families were to give	150 a Year
28,145 Families were to give	70 a Year

The Total would be \$16,256,525, which without anything from the remaining 3,673,847 members the church would pay all the apportionments, and, in addition, in five years, create a Centenary Jubilee Fund of \$75,000,000.

OR BETTER STILL

A Tithe of the Tithe of Methodist people would meet the Centenary Financial Program.

Methodism is fully able to do the task and not withhold her hand from any other worthy cause.

The Slogan: "A MILLION TITHERS IN METHODISM."

*This card was used in November, 1917, by Dr. F. T. Keeney, of the First Methodist Episcopal Church, Syracuse, N. Y., in connection with a sermon preached at the Joint Centenary meeting on the theme "Methodism's Patriotic Task." The amount of the Centenary budget at that time was estimated at \$75,000,000, but has finally been fixed at \$80,000,000.

of war and stress may be trusted, there need be no fear but that an army of candidates for kingdom-conquest will readily respond to the summons of a truly heroic Church that proclaims to the world a truly heroic program.

But the greatest decision made by the World Program Committee, the one God grant the Church may quickly feel, was that which declares the proposed program to be the expression of the highest and the holiest patriotism; that while, with ever-increasing energies, the Church will stand behind the nation in the struggle of democracy for life, this dark time is the time of all times for Christians to fling forth their faith that ultimately the living Gospel of Jesus Christ is the only thing which can permanently transform nations and build a democracy safe for the world. This is the truth that thrilled the meeting at Niagara Falls, and that will thrill the Church.*

W A N T E D A W O R K I N G P R O G R A M

“BUT, Mr. Chairman, I’m a practical man, and the question I am asking myself is, ‘How is this great Centenary Revival to be brought to pass?’ These have been wonderful days that we have here spent together. Personally I have come to feel sure that this task is the will of God for the Methodist people.

* For further reading upon this particular phase of the subject see “*The War and The Nations’ Larger Call to World Evangelism*,” by Robert E. Speer; “*Why Launch a World Program of Missions While the World Is at War*,” by John R. Mott; “*The Centenary and The New Age*,” by Bishop Bashford; and “*Foreign Missions and World-Wide Democracy*,” by Tyler Dennett.

I have no doubt either, that God will do His part, but I am really concerned to know from our human viewpoint whether or not any one has a working program to offer."

These sentences are essentially the words of a Methodist layman spoken at the Niagara Conference. They probably voiced the question of many.

And right here the writer wishes to record his conviction that just as truly as the Holy Spirit first put the whole Centenary project into the minds of some of the leaders of Methodism, so also He has directed in developing the essentials of the working program.

VISION AND STEWARDSHIP THE KEY

BRIEFLY, two simple words, "vision" and "stewardship," furnish the key. The Centenary Program proposes to bring to the last member of the last Methodist congregation the vision of the world's need, and with it the Scripture message that every Christian is a steward of God, called by Jesus Christ to administer with glad heart and faithful purpose, in prayer and personality and possessions.

Years ago two great British characters stood together. Robert Moffat was facing David Livingstone. Moffat spoke just one sentence that gave Livingstone the vision of his life. Here are the words: "I have sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary has ever been." Some one has well written, "In the twilight of each new morning Livingstone saw 'the

smoke of a thousand villages, the pillar of cloud' that lured him on in all of his work."

By the use of charts, maps, stereopticon, printed page, together with an army of impassioned souls, the Centenary plans for such an unprecedented crusade of vision-giving, that the last church in Methodism will find its Livingstone and send him forth, a Christian steward, to the Christian Conquest of the World.

WEALTH OF UNITED STATES

	WEALTH	POPULATION	WEALTH PER CAPITA
1917	\$250,000,000,000	104,000,000	\$2,404
1912	187,740,000,000	95,400,000	1,965
1904	107,100,000,000	82,400,000	1,318
1900	88,500,000,000	76,000,000	1,165
1890	65,000,000,000	63,000,000	1,035
1880	43,600,000,000	50,000,000	870
1870	30,000,000,000	39,000,000	780
1860	16,200,000,000	31,000,000	514
1850	7,100,000,000	23,200,000	308

“THE final triumph of this Imperial Program depends upon a new birth within the Church of the New Testament teaching as to the stewardship of life, prayer and possessions. We welcome, therefore, as fundamental to this campaign, the proposal of the Centenary Commission, that in cooperation with other forces in the Church, it shall provide for a revival of study of the Scriptural teaching of Christian Stewardship, and its definite acknowledgment in the payment of the tithe.”

From the Niagara Falls Recommendation

“WE have been singing, ‘Like a mighty army moves the Church of God.’ Can we sing it now? We have seen how a great army moves. It levies its billions of dollars, and gets them. It enters our kitchens and tells us what we may eat. It builds ships, requisitions factories, builds cities over night, and takes over whole railroad systems. It demands our best. Mothers kiss their boys good-bye and send them to face cannon. Men go singing by the million to ‘the red rampart’s slippery edge.’ If we dare sing like that, we must set an undreamed of standard of loyalty to the Prince of Peace. We have not been marching; we have been marking time.”

W. W. Pinson

STUDIES IN STEWARDSHIP

STUDY ONE

THE MONEY TEST

ARE you a 100% American?" This was the challenge which the Liberty Loan poster flung to every passer-by. It concluded with the flaming words, "Buy a Liberty Bond!" What was the connection? Has patriotism a money test?

Has a man's religion a money test? A few months ago in a New York State church the following incident occurred: It was at the close of the Sunday morning class meeting, which had been an unusually happy service. The last song had scarcely died out as the church treasurer followed Brother B. to the sheds where the latter went to look after his horse before the "preaching" began.

"Glorious meeting!" remarked Brother B.

"Yes, it was," answered the treasurer, "and such a truly glorious meeting that it occurred to me that this was just the time to open up my heart."

Then the church treasurer got down to business. "The fact is, Brother B., I've been disappointed in you ever since the Every-Member Canvass. You cut down on your subscription at a time when, it *seems to me*, every true Christian ought to be lifting

up. I believed that you had not realized this, and after that wonderful meeting this morning I thought you'd be ready to put your subscription at least where it used to be. You know we are behind in the Pastor's salary, and a deficiency——"

The speaker didn't get any further, for Brother B.'s hands came up in apparent horror, and with great show of piety he exclaimed, "My brother, don't you know this is the Lord's Holy Day! Don't you know that you should not talk to me about *money* on the Lord's Holy Day?"

What was the matter? The story is more than a joke; it is a study in fundamental things. Was the church treasurer right in presupposing a real relation between money and vital worship. Has Christianity a money test? Or was the other right in repudiating any such relation? Moreover, was he honest?

The position taken in this chapter is that the church treasurer was right; that the teaching of Scripture and experience is to the effect that money is not filthy lucre, to be hidden on holy days, but that it is stored up personality; and that the recognition of the vital relation between property and consecration is fundamental in the preaching and practice of Christian Stewardship.

Passing over the question of "Brother B.'s" honesty—as to whether or not his pious speech was the instinctive attempt of an incomplete consecration to conceal itself—let the kindly thing be said that *he was the victim of the false idea that a man can separate himself from his money*. Every congregation has some of this class of persons who loudly say that "*the church is always trying to get a man's money away from him.*"

Strangely enough, on the contrary, it is the contention of Scripture that a man *cannot be separated from his money*.

The trouble is that in their thinking, consciously or unconsciously, men have considered their money apart from themselves, and then have accused the church or the preacher of doing that very thing.

Much of the lack of spiritual power in the church is certainly due to the fact that great numbers have come to the church altars singing, "All to Jesus I surrender," and have not included the pocketbook in the transaction. These people give little evidence of a realization that money is an essential part of personality, and that therefore *the consecration of money is essential in the consecration of self*.

MONEY IS MYSELF

FOR the purpose of added emphasis, and for the valuable suggestions which it contains, the following quotation may be studied:—

"My definition of money for my purpose is simply this: *Money is myself*. I am a laboring man, we will say, and can handle a pickaxe, and I hire myself out for a week at \$2.00 a day. At the close of the week I get \$12.00, and I put it in my pocket. What is that \$12.00? It is a week's worth of my muscle put into greenbacks and pocketed; that is, I have got a week's worth of myself in my pocket.

"Now the moment you understand this, you begin to understand that money in your pocket is not merely silver and gold, but is something *human*, something that is instinct with power expended. *Now, money is like electricity; it is stored power, and*

it is only a question as to where that power is to be loosed.

"What I am coming to is this—that this matter of the stored potentiality of myself in my pocket is so very serious that I need God's Holy Spirit to guide me in it.

"Do you see what a blessed, what a solemn thing this giving is, this giving of my stored self to my Master? Surely we need, in the matter of giving, consecrated thought as to where to loose ourselves; earnest prayer in the guidance of the choice of where to loose our stored power; and earnest prayer to God to add His blessing to the loosed personality in this money we have sent abroad, that there may come a tenfold increase because of the personal power we have sent. When we think of money that way, and pray about it that way, and give it that way, and tell others of it, then we will have the Church of God saying: 'Hasten the collection in the church. Quick! Let the ushers pass down that we may loose ourselves for Jesus' sake, and send out stored power the world around for the sake of Him who gave Himself for us.' *That is consecrated use of money.*"*

A BUSINESS MAN'S VIEW

SOME time ago a well-known magazine writer saluted a prominent New York business man and churchman with: "What is the matter with the Church in New York? It seems to me that it's on its last legs."

"Money is the matter," replied the churchman, without a moment's hesitation.

*"Money, Its Nature and Power," A. F. Schauffler, D.D.

"Do you mean," continued the writer, "that the Church has gotten down so low that you must have a money foundation just like any other institution?"

"Not at all," came the reply. "It is *money-giving* that I mean. Our people do not give, and *money-giving is the truest index there is of a vital human interest.*"

Here it is again—the money test. "Money-giving is the truest index of a vital human interest." Those words ought to be written large in the mind of every Christian.

A W O M A N T E S T E D

AND it is not difficult to prove the business man's assertion. To any company of Christians may be flung the challenge: "Tell me the things you spend your money for, and I will tell you what kind of a Christian you are."

In the city of Taunton, Massachusetts, a would-be church member came to the pastor of the church, a friend of the writer, to say, "I think I would like to join the church if I don't have to give up going to the _____," and she named it. And then followed a very illuminating conversation.

Before going into that conversation the pathetic fact should be recalled that the Church is too largely to blame for this type of person. We have too long said to young people, "Don't do this"; "Don't do that," instead of holding before them the imperial challenge of Christ's great and heroic program. But, nevertheless, this incident furnishes an illustration to the point that "money-giving" is the index of *sincere interest*.

The pastor did not discuss with the woman the merits of the particular amusement. He got down nearer to the heart of the matter by asking, "What does it cost you to go to the theater?"

"Well," came the answer, "I guess that I go into Boston twice a week, and I guess it must cost me at least \$1.50 each time I go."

Then the pastor put the acid test! "What are you giving to support the Kingdom of Jesus Christ?"

The result of that question was just what the preacher expected. There were some moments of blushing and stammering.

A DIGRESSION

TO digress a moment, is it not probable that there would be some blushing in any congregation, of any communion, if the members, without warning, were required to bring statements as to how much was spent during the previous month for—well—for candy, or for tobacco, or jewelry, or a hundred and one things, which may be classed as luxuries, and then on the other hand a statement of how much was spent for Jesus Christ's business; that business over which He sweat drops of blood in Gethsemane, and for which He died on Calvary's hill?

It doesn't take long to figure out what that kind of test would reveal. There are about 17,000 pastoral charges. How many of these, in 1916, averaged per member a penny a day—a total of \$3.65 a year—to all the official benevolences, including every one of the missionary boards? *There were only 342 such churches.*

These figures, and many like them, which the Church statistician is producing, tell their own story. It is the story of the Church's failure, and of the world emergency.

THE HEART OF THE MATTER

BUT to return to the answer of the would-be disciple, there came at length the shamefaced confession: "I guess I give twenty-five cents a week to the church!"

Here is the heart of the matter. Can any one be a Christian with such standards? Three dollars for self, and twenty-five cents for God! Will any one assert that it is possible to live on this low plane of selfishness, and at the same time to know the Heavenly Life? *And yet it is the startling fact that there is not a single church in Methodism that averages per member twenty-five cents per week to all the official benevolences of the church.*

Here is the tragedy, not only of the rich young ruler, but of the multitude of young and old who are not rich, but who fail to know the joy of comradeship with Jesus Christ because, as evidenced by unfaithfulness in the stewardship of money, they do not share with Him the purpose and the passion of His life. It is high time the Church should measure her consecration by the money test. It is true that Christian Stewardship is concerned with a vastly larger thing than money. It has to do with the whole of life. But, according to the emphasis of Jesus Himself, the faithful stewardship of possessions is the test of the faithfulness of the stewardship of life.

THE 1916 PENNY CHART

UNITED STATES ONLY

Years Months Days			The Average Offering per Member was for the	Board of Foreign Missions Board of Home Missions and Church Extension Freedmen's Aid Society Board of Sunday Schools Board of Education American Bible Society Board of Temperance, Pro- hibition and Public Morals Apportioned Boards and So- cieties
In — —	11.1			
In — —	13.3			
In — 2	28.3			
In — 3	3.5			
In — 3	2.8			
In — 9	6.5			
In 1 —	20.2			
In — —	4.9			
In — 5	4.6	The average offering per member was one cent to the Children's Fund		
In 2 4	8.8	The average offering per member was one cent to the Conference Claimants (Chicago)		
In — —	13.7	The average offering per member was one cent to the W. F. M. Society		
In — —	20.4	The average offering per member was one cent to the W. H. M. Society		
In — —	7.7	The average offering per member was one cent to the Woman's Societies, etc.		

In three days the average offering per member was one cent to the total Disciplinary Benevolences.

A penny a day would increase the total annual returns \$8,561,671. Out of the 16,757 pastoral charges in 1916 there were 342 which reached this standard and they contributed one seventh of the total amount paid by the whole Church.

In 1914 there were 256 Penny a Day Charges

In 1915 there were 277 Penny a Day Charges

In 1916 there were 342 Penny a Day Charges

The Slogan: "A MILLION TITHERS IN METHODISM."

 B. Hollingshead, Centenary Commission.

AN AWAKENING

AMONG the many letters that have been received pointing to a new sense of Stewardship, comes the following which tells its own story:—

“Something in the tone of my husband’s voice as he read the last words and laid the paper down, made me glance up into his face. A half-startled look was there. He had been reading over the closely written sheet of paper on which we had been working the whole evening. It was our budget for the next year. He had read, ‘house rent, food, clothing, fuel, amusements, books, automobile expense, church and charity——’ It was when he stopped there that the half-startled look came.

“*‘My dear, do you see what we have done? For amusements and the automobile we have appropriated almost ten times as much as we are planning to give to the church and charities. I never thought of it before.’*

“I glanced over the list. I saw that we had set aside for those last two items about as much as we would pay for two new automobile tires. We had made the appropriations, never thinking of the absurd disproportion. The truth is, that we were both interested in our church, and in the needs of other people, and we honestly had thought we were giving all we could.

“‘What are we going to do about it?’ he continued. ‘We’ve got to fix up that thing right away.’

“‘We can cut the clothing item,’ I answered. ‘You remember it includes a fur coat for me. Cut that out, and we’ll give the money to the church benevolences.’

“ ‘Really, little woman, can you give up that fur coat?’

“I nodded assent, though I didn’t want to. ‘What sort of Christian do you think I am, to prefer a fur coat for myself to helping other folks—when once the thing’s been put up to me like this?’

“He mused a moment. ‘Well, really now, I don’t need those fancy accessories for the machine. The old car’ll go without them. They were chiefly to pamper my pride, anyway. We’ll cut those out, and transfer the credit to charity.’

“And so we went through the list, eliminating here and there expensive trifles we had thought we could never do without. After a half-hour’s work, the sum set aside for church and charity amounted to a little more than one tenth of our income.

“ ‘Now that’s something like,’ John murmured. ‘That’ll do for a starter. A tenth is the least we can do. Still it seems kind of a heathenish little bit, but we’re learning.’

“I smiled up into his earnest face. I knew it wasn’t going to be easy for us to ‘carry on’ when it came to tithing, but I was as determined as he to see the thing through. And *we did it!*

“Now we have, literally, ‘grown up’ as supporters of the enterprises of our church, and are *no longer mere children, giving on impulse*. We weigh one claim against another, so as to be sure not to waste our little hoard. Each year we give a definite proportion of our income—a tenth? It was that at first, but now—well, with a tenth we just couldn’t do all the things that had to be done.”

*“Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill are the wheat and the
shower,
And the sun and the Father’s will.”*

“EVERYTHING which one possesses is either a bestowment, having its source outside the recipient, or it is an achievement through the use of forces or material which the user did not originate. However large the personal investment, nothing which any one has is his own independent creation. Whatever his possessions or accumulations, no man has originated a new force, or created a new element.”

John F. Goucher

Genesis 1:1. In the beginning God created the heavens and the earth.

Genesis 14:22. God Most High, possessor of heaven and earth.

Deuteronomy 10:14. Unto Jehovah . . . belongeth heaven and the earth . . .

Psalms 24:1. The earth is Jehovah's and the fulness thereof.

Psalms 50:10. For every beast of the forest is mine, and the cattle upon a thousand hills.

Ezekiel 18:4. All souls are mine.

Haggai 2:8. The silver is mine, and the gold is mine, saith Jehovah of hosts.

I. Corinthians 4:7. What hast thou that thou didst not receive?

I. Corinthians 6:19, 20. Ye are not your own . . . ye were bought with a price.

STUDIES IN STEWARDSHIP

STUDY TWO

TWO GREAT TRUTHS

- 1 *God is the owner of all things.*
- 2 *Man is a steward and must give an account for that which is entrusted to him.*

CENTENARY PRINCIPLES OF CHRISTIAN STEWARDSHIP

THIS happened less than twelve months ago. The writer was making a purchase in a store in a New York town, when he met a stranger who told him about it without a suspicion that he was preaching Stewardship.

A LESSON IN STEWARDSHIP

THE unfortunate center of the story is a pro-German lawyer who thought that "in a free country" his mouth was his own. Accordingly when he went to the depot in that Pennsylvania town to see the soldier boys off he used what he said was "my own" in a way that didn't please his fellow townsmen who were there. At last he yelled to the young soldiers, "Wait till the Germans get hold of you." It was then that some one near by said, and without any ceremony, "You'd better close your mouth."

But the lawyer, relying on his long-time residence in town, bristled up saying, "I want you to under-

stand that my mouth belongs to me, and that as long as I'm living in a free country I'll use it as——"

But he didn't get time to finish the sentence for just then somebody hit him, and—he saw a great light. He left town that night after a severe handling, a sadder but a wiser man.

No one will condone mob violence, but it is well to point out that even in a free country a man's mouth, and even his life and his possessions, do not, as a matter of *experience*, belong to himself.

Citizenship is a stewardship. Our fathers, by the sweat of brain and brawn, and by the sacrifice of their hearts' blood, did not lay the foundation of our freedom that the men of today should forget that their heritage of a free country has been given them by others. This heritage becomes our stewardship.

WHO OWNS THE CORN?

FROM Indiana another story comes that illustrates the same point.

ONE day a government agent had been in the neighborhood looking for seed corn. Without revealing his identity, he discovered five hundred bushels of this much-needed article in the possession of a neighboring farmer.

"What are you going to do with your corn?" asked the agent.

"I am going to feed it to my stock, of course," replied the farmer.

"Oh, you mustn't do that! There are a hundred men in Indiana who are looking for corn to plant."

"I don't care. It is my corn, and I'm going to feed
to my stock."

"But you mustn't," persisted the agent. "The government will give you \$4.75 a bushel for it right where it is."

"I don't care what the government will do," continued the other. "It is my own corn, and I'll do what I please with my own."

Whereupon the government agent revealed his identity, and said, "I guess you won't, my friend. Your corn doesn't belong to you at all. It belongs to the government from this moment; don't lay a finger on it."

When the teller of this story had concluded, he pointedly remarked, "*Say, it's funny, isn't it, but nobody owns anything nowadays.*"

G R E A T T R U T H S E M E R G E

THE words of this man voiced a great truth that is emerging at this hour. *But the truth itself has always been here.* "Nobody owns anything nowadays." Yet none of us in America ever have owned anything—that is, in the sense that we could do with it as we pleased, regardless of the rights of other men, and of God. There never has been a time when the government could not take all our corn, all our sons, all our money, indeed, all our lives, if the common good required. It has taken an emergency to bring out this great truth, that, in the last analysis, men are only stewards of the things that have been placed for a little time in their possession.

A N A N C I E N T I N S T A N C E

A LONG time ago there were some other days of great emergency that brought out this same truth of *stewardship* in all its large significance. The story

is to be found in the fourth chapter of the Acts of the Apostles, where the early Christians come face to face with the greatness of their task. Peter and John are back from the Sanhedrim. Their lives have been threatened. They have been warned not to preach any more. And yet, pressing upon them as never before, is a sense of responsibility for carrying out the great commission which a risen Lord placed on them. What would they do? They called together the saints for prayer. Then the Holy Spirit shook the place. Revival fires burned more intensely than before, and in the heat of those fires came forth that clear diamond truth, which Luke sums up in these words: "*Not one of them said that aught of the things that he possessed was his own.*"

Whose were they? There is only one answer; they were God's. And when God's Kingdom was at stake, every man recognized his stewardship to hold the things, which had been entrusted to him, at the call of his Lord. O, for this kind of revival today! that the Church might so awake to the emergency and the opportunity of the hour that among the multitude of disciples not one of them would say "that aught of the things that he possessed was his own."

THE HOUR IS HERE

AT the beginning of this chapter are the first two paragraphs of the Christian Stewardship creed that sum up the foregoing message. They are found in the Methodist Discipline; they must be made to burn in Methodist hearts; and the times are propitious. Stewardship is in the air. God is evidently trying to awaken His Church to the fundamental importance

of the Scripture teaching of the ownership of God and the stewardship of man. It will further help in bringing conviction as to the essential importance of these two articles of the stewardship creed, if some of the underlying reasons for them be summarized.

FIRST

It has been shown that the recognition of God's ownership and man's stewardship is vital, because it is the plain teaching of the Scriptures. In order to encourage study in this direction, a list of Scripture references is given below. The underlying idea of Christianity is that we belong to God by a two-fold title; we are His by creation, and by redemption.

“HE made us, and not we ourselves, and we are not our own; we are bought with a price. All that we have belongs to God. We have nothing that we have not received from Him, nor anything that He may not take away as sovereignly as it was given to us. Of His own we give to Him; we give back to Him a part of what He has given to us, not as if His right extended over a part, but in acknowledgment of His right of eminent domain over the whole.”

“The Best Way of Giving,” Alfred E. Myers

Bible Passages for Study

Genesis 1:1;	Ezekiel 18:4;
Genesis 14:22;	Haggai 2:8;
Deuteronomy 10:14;	Matthew 6:25, 34;
Psalms 1:1-6;	Matthew 10:8;
Psalms 24:1;	Matthew 22:15-21;
Psalms 50:10, 11;	Matthew 23:23;
I. Chronicles 29:14;	Matthew 25:14;

Luke 12:15;
Luke 12:47;
Luke 14:33;
Luke 16:12;
Acts 4:32;
Romans 4:12;

I. Corinthians 6:19, 20;
I. Corinthians 9:17;
Philippians 4:19;
I. Timothy 6:17;
James 1:17;
I. Peter 4:10.

SECOND

The recognition of the ownership of God and the stewardship of man, helps to make God real. Phillips Brooks once said: "All experience comes to be but more and more the pressure of His Life upon ours. He is here. I know Him. He knows me. It is no figure of speech; it is the realest thing in the world." Doubtless, one of the things that led to this vivid sense of the real presence of God, was the constant thinking of Him as the one who really *owns* all that we have and are. Not to think of God as the actual owner of one's material property, is to relegate Him into the realm of the intangible and unreal. Every living person is linked up to some tangible possession. Personality and possession are always joined together in thinking and experience. And until men think of God as the *real owner* of property and life He will not be to them a real *Person*, and, hence, they can not know intimate comradeship with a personal God.

*"Speak to Him thou, for He heareth;
And spirit with spirit can meet.
Closer is He than breathing,
And nearer than hands and feet."*

Those can never be the words of one who does not really recognize God as the real personal Owner of the earth and all that dwells therein.

THIRD

THE recognition of the ownership of God is underneath many of the essential teachings of the Word. Take, as an illustration, the New Testament teaching that salvation is by faith. As long as any man conceives of himself as really owning anything he may well think that he *has* something to *give* God as a covering for his sins. Only the man who profoundly feels that God really owns everything, can come honestly before the Father praying:

*"In my hand no price I bring;
Simply to Thy cross I cling."*

FOURTH

The recognition of the ownership of God and the stewardship of man comes as the result of experience. This point is clearly illustrated by the following outline of a sermon preached by Bishop Edwin H. Hughes, a few years ago, at a Missionary Convention in the State of New York. The Bishop said, "I once preached a sermon from the text, 'Is it not lawful for me to do what I please with my own?' When I was through I left the congregation paupers. The next day a rich man drove me out to his fine estate in the country. After we had gone over its splendid acres, he turned to me and said, 'Dominie, does that place belong to me?' I said, 'Ask me that a hundred years from now and I will tell you whether it does or not.'" The fact of Divine ownership never changes—only the circumstances differ. One hundred years from tonight none of us will own any bank stock; the angel of death will pry open our hands; we will return unto God His own. God is the great Evictor. Wh

we stand and sing, "We give Thee but Thine own," we are stating a solemn truth. God never signs any quit-claim deeds; He only says, "Another steward to test."

"THOSE who believe in the largest loyalty to our home and to our country are coming increasingly to believe that in a time like this the Church of Jesus Christ should take a place of commanding leadership, that sacrifice already made in treasure and in blood may not be in vain."

S. Earl Taylor

THE STAMP CHART

1916

UNITED STATES ONLY

	Weeks	Days		
In	3	1.2	The Average Offering per Member was the equivalent of One Two-Cent Stamp for the	Board of Foreign Missions
In	3	5.6		Board of Home Missions and Church Extension
In	25	1.7		Freedmen's Aid Society
In	26	5.1		Board of Sunday Schools
In	26	3.7		Board of Education
In	79	—		American Bible Society
In	110	.4		Board of Temperance, Prohi- bition, and Public Morals
In	1	2.8		Apportioned Boards and Socie- ties

A STAMP per week, per member, would increase the annual returns to the Apportioned Benevolent Boards and Societies, \$1,035,194.

There are 3440 charges in this class. They contributed more than half the total receipts of the Church.

The needs of the field demand that these charges advance, and that all charges at least be recorded in this class.

WHY NOT?

The Slogan: "A MILLION TITHERS IN METHODISM."

"HUMAN nature cannot be trusted to carry out its generous impulses. If I should succeed in winding any of you up to the determination to do generous things, you would run down again before next Sunday. That is what a solemn pledge to pay money to God amounts to—a ratchet to hold us up to the pitch we have reached."

Dr. A. J. Gordon

"WE need some practical abiding principle like this to make sure that the principle of stewardship is a reality in our lives, and that we do not inwardly find ourselves swept into self-deception. It is the easiest thing in the world for a man, who does not deal with God in the matter of obligation as he does with his fellows, to find that he has not been giving God his due."

Robert E. Speer

"WE do not *give* to God a *fraction* of that which we possess, but we loyally *acknowledge* God's *sovereignty* over the *whole*. Just now the Church has no bigger need than to have Christian men face this question."

Harris Franklin Rall

"A CERTAIN reputed Irishman suggested that because it was broad daylight, there would be no further need of the sun. But this Celtic exuberance is sober reasoning when we set it beside the suggestion, implied in the remarkable attitude of some Christian men, that, because God's full revelation has come through Jesus Christ, therefore God's *sovereignty* need be no longer acknowledged!"

Harvey R. Calkins

STUDIES IN STEWARDSHIP

STUDY THREE

IN ACKNOWLEDGMENT THEREOF

THE appeal of this chapter is for an honest acknowledgment of the two Christian Stewardship principles which were treated in our previous study. Look at them again.

1 God is the owner of all things.

2 Man is a steward, and must give an account for all that is entrusted to him.

Do you believe them? Do you acknowledge them to be the truth? The key to a Church-wide Christian Stewardship Revival lies here. If we can make the word "acknowledgment" a burning flame of holy meaning, we can save the Stewardship revival from degenerating into a meaningless tithing propaganda on the one hand, and from empty words and insincere profession, on the other.

FACING THE ISSUE

LET us face the issue at the start. This chapter is an attempt to help the man who says, "Oh, I don't believe in this business of setting aside a portion

my income for God; why *all* that I have is the Lord's." The statement reminds one of another found in "*Thanksgiving Ann.*" Do not accuse Mrs. Allyn of insincerity. Her eyes are not as yet open to a great truth.

"The idea of counting up one's income and setting aside a fixed portion of it seems arbitrary and exacting; it is like a tax, and I think such a view of it ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."*

What is the matter with statements like these? Just this, they are not honest! You think of the words of Jesus, "Not every one that saith unto me, 'Lord, Lord,' . . . but he that doeth the will of my Father."

Yes, reaffirm it, though in great tenderness, whether they are conscious of the fact or not, these folk *would not think of acknowledging the property rights of any other person than God in this unbusiness-like and insincere fashion.* In this truth lies the reason for the third and fourth articles of the Christian Stewardship creed—those which are to be considered in this study—declare:

3 *God's ownership and man's stewardship ought to be acknowledged.*

4 *This acknowledgment requires as its material expression the setting apart, as an act of worship, of "a separated portion" of income.*

*"*Thanksgiving Ann.*," by Kate W. Hamilton. See Centenary Stewardship literature.

RECOGNITION NOT ACKNOWLEDGMENT

THE mistake of the person who said he "didn't believe" will probably lie in his failure to differentiate between the meaning of "recognition" and that of the "acknowledgment" which is under discussion. The former is clearly a matter of intellectual assent. The latter involves an act of the will. "Recognition" may remain neutral; it very often does. "Acknowledgment" acts. It is exactly the same difference that exists between "belief" and "saving faith." The one is in the realm of the intellectual, the other has to do with heart surrender.

A simple device, conceived by Dr. Calkins, in the use of the phrase "The Three A's," will help the reader more easily to hold in mind the significance of this distinction. The "Three A's" are suggestive of the three phases of Stewardship: *the apprehension* of stewardship, which is what we have been discussing under the term "recognition"; the *acknowledgment* of stewardship, which is the theme of this study; and the *administration* of stewardship, which will be treated later on.

When all of this is reduced to simplest terms, it means that one may recognize the Stewardship Principles of the Scripture; he may piously exclaim, "All that I have is God's," and at the same time may not mean anything by it. Faith must work, to be really faith. Acknowledgment is the recognition that acts. Thus, an *honest* acknowledgment of the ownership of property requires a material acknowledgment.* This is the meaning of the Stewardship principles outlined

*"The Jarring of Jacob Shapleigh," by Harvey Reeves Calkins.

in this chapter. James said, "Show me *thy* faith apart from thy works, and I by my works will show thee *my* faith."

This is evidently what Bishop Anderson had in mind when he wrote: "The Stewardship Revival will not only solve our problems of Church finance; it will send a thrill to the ends of the earth because of what it will mean for the enlarged Kingdom of Our Lord. Nothing else is so important for the future progress of mankind, as that the Church should now put *its conscience back of its profession, and actually show its faith by its works.*"

TESTIMONY OF EXPERIENCE

THUS the demand of the Stewardship articles for a "setting apart of a separated portion of income" as a material expression, is solidly built upon the testimony of experience.

Remember that this study is considering the acknowledgment of God's ownership of our *material* possessions, as well as of everything else that we have.

Now look over your experience, and remember how you acknowledge *any* ownership. Suppose you borrow money at the bank; you walk away with it, but it is still the bank's money, and, *in acknowledgment thereof*, you have left a piece of paper with your name signed to a promise that you will certify to the bank's ownership by regularly paying a certain percentage of the amount back to the owners. Whatever you do with the money, and however long you may keep it, the bank sees to it that you do not forget to make this material acknowledgment. Words do not count. The bank insists that you shall "cash up," for not only is the support of the

institution at stake, but what is of still greater importance, the title of the institution to that one thousand dollars is in the balance.

Or, suppose you live in a house that you do not own. How do you acknowledge the title of the property? Surely it is not enough to say now and then to your landlord, "Oh, yes, I recognize that you are the owner of this house. I only claim to be a tenant." Something more than a recognition is needed. The owner expects you to back up your words with a material acknowledgment called "rent." This not only furnishes an income for the landlord, but, in the eyes of the law, maintains his claim to ownership.

Illustrations might be multiplied; go where you will, and into whatsoever form of business transaction, experience teaches that in the realm of material possession, the only acknowledgment of ownership that really acknowledges, must be the material acknowledgment. If then, you honestly believe in the first article of the Stewardship creed, that "G O D is the owner of all" you have, where can you find any good reason in nature and experience for not *acknowledging a material ownership in a material way?*

Hence is it unfair to say to our friend who maintains, "I don't believe in this business of setting aside a *portion* of my income, *all* that I have is the Lord's!" that he would "not acknowledge the property rights of any other person than God in this unbusinesslike and insincere fashion?" This is exactly what the words of Robert E. Speer mean: "We need some practical abiding principle like this to make sure that the principle of Stewardship is a reality in our lives, and that we do not

inwardly find ourselves swept into self-deception. It is the easiest thing in the world for a man, who does not deal with God in the matter of obligation as he does with his fellows, to find that he has not been giving God his due.”*

AN OBJECTION

“BUT to put your relationship to God on such a business basis robs religion of its joy,” some one says. Not at all! Rather it safeguards that joyous relationship. For whether we are dealing with strangers or friends or those of closer kin, the honest and continual recognition of property rights is necessary to the continuation of those happy relations. It is not meant that it will exhaust such relationships, or will be the richest expression of them, but nevertheless it is fundamental to them.

A SAFEGUARD TO HAPPY RELATIONS

IT is a universal observation that the disregard of property rights brings trouble. In proof of this, call to mind a few instances where whole families, who apparently had been bound by ties of affection, were plunged into life-long estrangement beginning with some carelessness in the division of an inheritance, or some other property matters.

Nor does the New Testament law of love and liberty change this fundamental truth. Rather it insists that love is the fulfilment of the law, and that it is not merely a *sacred right* but the *sacred necessity* of ownership, to insist upon a material acknowledg-

*For a practical exposition of “the testimony of experience” in story form, read the Centenary pamphlet, “*The Jarring of Jacob Shapleigh*” by Harvey Reeves Calkins.

ment which, when paid, becomes the first evidence of the loyalty and faithfulness of the steward, or partner, or friend, or whatever he may be called.

This is illustrated in the case of the wife who, in the first years of her married life, permits the husband to make free with her property inheritance. The neighbors look on and say, "There will be trouble." And so it turns out.

A FATHER'S RIGHTS

IT is even so in the dealings of the father with the son. It was in love that the father gave the first liberties to the son. But he did not intend that his own sacred rights should be forgotten by his offspring. But the boy did forget. It came about in this way. Liberty gave birth to license, and license to presumption. It was not long before the son became profligate of the father's estate.

"But the father did not cast him off," you say. No, the father did *not* cast him off. He bore with him, for he loved him. But he grieved over him with great grief, and *not because his son had robbed him of his property, but because the boy's regard for his father had changed through the robbery.* The beginning of it all lay back yonder in the disregard of the son for the rights of the father. And this is just the fact of *experience* that some overlook—who see in the proposal that God's Sovereign Ownership ought to be acknowledged, only an indication of a "legalistic tendency."

A FUNDAMENTAL SAFEGUARD

So we are not claiming that the recognition and acknowledgment of His property rights is the highest relation that a Christian may have toward his

Creator, but it is a fundamental safeguard. Carelessness here at the foundation will imperil the superstructure. To be any less sincere, or just, or businesslike toward God than toward other personalities cannot lead to the highest Christian character, or the closer sonship. A joyous, holy life must be builded upon just and holy habits. "We do not *give* to God a *fraction* of that which we possess, but we *loyally acknowledge* God's Sovereignty over the *whole*. Just now the Church has no bigger need than to have Christian men face this question."

The sincerity of the Church is at stake. The honest acknowledgment of God's Personal Ownership is certainly fundamental to the practise of the Christian life.

WITNESS OF SCRIPTURE

WHAT larger thing than this "safeguard" could the Heavenly Father have had in mind, when, away back in the Garden of Eden, he built His verbal fence around a separated portion (Genesis 2:17)? The first man was not very different from the men of today. It never has been difficult for man to grow so big in his pride that he would say, "My power and the might of my hand hath gotten me this wealth." Is it not that the "forbidden tree" was intended to say to that first son of the earth, "Lest you forget the Lord thy God; that it is He that giveth thee all things; that He is the Owner of the garden?" Lest you forget all these things, this "separated portion" is to stand here as a constant reminder, and as the test of your loyalty and obedience.

Moreover the primitive statement that "Abel, he *also brought of the firstlings of his flock, and of the*

fat thereof" (Genesis 4:4), together with the rest of the story, is clearly indicative of the purpose that the Creator had in ordering the setting aside of a "separated portion." For it is not the worship but the worshiper that God yearns after. He is not in need of the "separated portion," but He yearns after His creature, whose loyalty and reverence will be safeguarded by that portion. Thus, in the dim days of primitive history, the principle of "the first fruits" seems to have been known, and its wisdom was vindicated.

There is other Scripture that tells the same story. God's demand for the "devoted" thing like that made at Jericho (Joshua 6:19; Leviticus 27:26-29), and at other times in Israel's history, and especially the requirement, found throughout the Old Testament, of the setting aside of the tithe as a holy portion, seem to establish the same truth that, from the beginning, it has been ordained that as a safeguard for himself, man should acknowledge his dependence upon God by separating, as an act of worship, some portion of his income.

A S U M M A R Y

W H I L E it should be kept in mind, that the one big truth of this chapter is that an intelligent and honest stewardship requires a material *acknowledgment* in the way of a proportionate part of income, dedicated as an act of worship, to the Kingdom of God, it is also true that there are other strong reasons behind the principle of a "separated portion." Some of them have already been suggested. Here are others:—

OTHER CONSIDERATIONS

FIRST

The principle of the separated portion is business-like. It tends to bring the same system and carefulness into dealings with God that are required in the world of the business man. It tends to secure for God's great "business" at least the same consideration that is given to other transactions. The late Vice-President Fairbanks has been quoted as the source of this significant sentence: "We not only need more religion in business, but we need more business in religion."

SECOND

The principle of the separated portion furnishes a much needed safeguard against the peril of covetousness. This is probably one of the two most blasting sins of the human family, and the most subtle of all. Both the Old and New Testaments class it with adultery and uncleanness. It is more terribly condemned than drunkenness. (Exodus 20:17; I. Corinthians 6:9, 10; I. Timothy 6:9, 10; Ephesians 5:5.) A careful study of the Scripture pronouncements concerning this sin will go far toward securing judgment as to where is the greatest barrier to Kingdom progress. "Fundamentally, it is a question of whether the love of money or the love of God is to be the master passion of the life."

A few months ago a coming business man of the Central West was complimented by the head of a New York business house with the statement, "Mr. B. there is no doubt in our mind that in a few years your business will make you a millionaire."

Mr. B. who has been a long time a student of the Scripture teaching of Christian Stewardship promptly replied, "I will see that it never happens." There can be no doubt that back of the principle of the separated portion is God's loving solicitude to save men from the love of gold and gain.

THIRD

The principle of the separated portion is fundamental to the securing of the sinews of war needed for the carrying-out of Christ's program. All ther methods of financing the Kingdom program have signally failed. The many trifling schemes for raising money have brought shame to the Church in the sight of God, and have discredited it in the eyes of the world. The many "drives" for money have irritated the Church in spite of the worthiness of the calls. And the reason for the shame, or failure, or irritation, lies in the rock-bottom fact, that these have been attempts to meet the financial needs of the Kingdom without giving attention to the Scripture call of the Stewardship of possessions. Of course, the fact is, that the need of the hour is not money, but the consecration that places money upon the altar.

The Methodist annual income in the United States, reckoned on the government basis of \$350.00 per person, would be about \$1,280,157,900. Of this, about \$40,500,000 was last year paid out through the Church, for Kingdom purposes. If Methodists would bring at least one tenth of their income, it would amount to \$128,000,000 a year. Will it come to pass? Not until Christian people have learned that "money giving" and genuine consecration go hand in hand.

THE ALLYNS' CONVERSION

AT the beginning of this study, the words of Mrs. Allyn, who didn't believe in setting aside a fixed portion of one's income, were quoted. If the argument of these pages has been followed, it will be seen how keen was the wit of Thanksgiving Ann, and how clever she was in teaching her master and mistress the importance of the "separated portion."

Mrs. Allyn had said, "It makes our religion seem arbitrary and exacting; I like to give freely and gladly of what I have when the time comes."

The next day the mistress of the house, very late in the morning, found Thanksgiving sitting in the doorway, and she was not a little surprised also to find that no preparations for the noon-day meal were under way. She asked wonderingly,

"What has happened, Thanksgiving? Haven't decided upon a fast, have you?"

It was just the question that the old colored servant was looking for. Promptly came the answer filled with emphasis: "Oh no, honey, *thought I'd give ye what I happened to have when de time come.*"

A little later when the gentleman and his wife sat down to a cold meat dinner, and scarce at that, the interior workings of Thanksgiving Ann's mind became evident. "What has happened, my dear?" said the gentleman turning to his wife. "I sent home a choice roast this morning, and you have no potatoes, either."

"Laws, yes," returned Thanksgiving Ann, "but a body has to think about it a good while afore-hand to get a roast cooked, and just the same with taters; but *I thought I'd give you what I happened to*

have when de time come, and I didn't happen to have nuffin."

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman as the door closed after her.

A little later the old woman returned with what was left of the basket of peaches, and consequently with the second instalment of her preachment. That morning the master of the house had brought in some peaches. "Aren't those fine, Thanksgiving?" he had said, "let the children have a few, if you think best; but give them to us for dinner."

"Sartain, I'll give you all dar is," she responded.

The children made free with the fruit that morning in an unusual manner, but it was all in the plan. When dinner time came the old woman composedly placed what was left in a fruit dish on the table, remarking gleefully,

"Dat's all! De children eat a good many, and dey was used up one way an' 'nother. I'se sorry dar ain't no more; but I hope y'll 'joy what dar is, an' I 'wishes' 'twas five times as much.'"

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lip for a moment, and then asked quietly,

"Couldn't you have laid aside some for us, Thanksgiving?"

"Wall, dar now! s'pose I could," said the old servant, relenting at the tone; "B'lieve I will next time. Allers kind o' thought de folks things belonged to had de best right to 'em; *but I'd heard givin' whatever happened to be on hand was so much freer an' lovin'er a way o' servin' dem ye love best*, dat I thought I'd try it. But it does 'pear's if dey fared slim, an' I spects I'll go back to de ole plan o' 'systematics.'"

When Thanksgiving Ann was well out of the room, Mrs. Allyn's husband was heard to say to his wife:

"She *is* right, Fanny; it doesn't take much argument to show that. We call Christ our King and Master; believe that every blessing we have in this world is His direct gift; and all our hopes for the world to come are in Him. We profess to be not our own, but His; to be journeying toward His royal city; and that His service is our chief business here; and yet, strangely enough, we provide lavishly for our own appareling, entertainment, and ease, and apportion nothing for the interests of His Kingdom, or for the forwarding of His work, but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem very like faithful or loving service."

“I do not know how the Christians in America will accept this challenge: ‘A Million Tithers in Methodism,’ but I know that the black Christian boys and girls at Inhambane, Africa, ‘will go over the top,’ for they believe the Gospel they have received is worth passing on, regardless of cost.

“In talking with a committee of native Christians who were arranging what each member of the church was to give to a special collection for Home Missions, they asked some of the girls to give their entire wages of three or four months. I protested, saying that was rather high. One said, ‘It might be for a white man, but not for a black girl who found Jesus within the last year.’”

From a Missionary's Letter

"Neither will I offer burnt offerings unto Jehovah my God which cost me nothing."

David

"OH what a shame, that what was no great matter among the Jews should be pretended to be such among Christians! If there were danger in their omitting tithes, how much greater must be the danger now!"

Chrysostom

"To constitute a moral obligation it is not necessary that we have a positive command. Probable evidence is binding as well as demonstrative evidence; nay, it constitutes the greatest portion of the subject matter of duty."

Gladstone

"THE strongest passage in the Bible in the enforcement of the tithe, does not say anything directly about tithing at all. But it states a principle which applies to all the laws of God. The principle is stated in the following language: 'For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh: that the requirement of the law might be fulfilled in us who walk not after the flesh, but after the spirit.'" (Romans 8:2-4).

J. Campbell White

STUDIES IN STEWARDSHIP

STUDY FOUR

IN LOVING LOYALTY THE TITHE

“**W**HAT is my ‘separated portion’?” “Shall it be the tenth—that which the Scriptures speak of as ‘the tithe’—or some other portion?” “And how can I know for myself?” These are the ultimate and personal questions which have been lurking in the foregoing pages.

Go back over the ground and see how surely this question must emerge. In chapter three the two primary principles of Christian Stewardship were discussed.

1 God is the owner of all things.

2 Man is a steward and must give an account for all that is entrusted to him.

In the next chapter, the third and fourth articles were considered in connection with the necessity of some test to make sure that the principles of ownership and stewardship are a reality in the life.

It is evident that:

3 God's ownership and man's stewardship ought to be acknowledged.

4 *This acknowledgment requires as its material expression the setting apart, as an act of worship, of "a separated portion" of income.*

Thus the study of stewardship resolves itself into the question of this chapter: *If honest and faithful stewardship requires some separated portion as a test, what will that proportion of income be?*

THREE SAFEGUARDS

IN order to safeguard the New Testament approach, it will be well to hold in mind three safeguards.

FIRST

IT will be clearly seen that the setting apart of a definite proportion of income is of *more importance than the exact determination of what that proportion of income shall be.*

This may be said not to discount the paying of the tenth or any other proportion, but to emphasize that the spiritual value of "proportionate giving," or indeed of all forms of worship, is in proportion to the recognition of the deeper meaning of the form.

SECOND

THIS leads us to the next safeguard that there can be no *legal* obligation upon the Christian to pay either the tenth or any other portion of income. While as a matter of fact many are still "living in the Old Testament" it is not to be lost sight of that the Christian is expected to live in the New Testament and therefore not under *law*, but under *grace*. There can be no argument here; if there be any obligation upon the disciple of Christ, it is

moral and not legal. The impulsion of love must supersede the compulsion of law. "If I bestow all my goods . . . but have not love, it profiteth me nothing." Jesus stakes His Kingdom on this principle; men may presume upon his forbearing love but in the end love will be the fulfilling of all law, and the inbringing of the Kingdom.

*"It is not the deed that we do,
Tho' the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair."*

*"Yes, love is the priceless thing,
The treasure, our treasure must hold,
Or, ever the Master receives the gift,
Or tells the weight of the gold,
By the love which cannot be told."*

THIRD

THIS precaution follows: The law of love will be a reminder that the question of determining what the separated proportion shall be is a *personal* question. (II. Corinthians 8:7-9; 9:7; Colossians 3:14-17.) "We find the Corinthians exhorted by Paul to abound in the grace of liberality, but they were left to determine for themselves what abounding in liberality meant. This is the mode in all the New Testament inculcations of duty."*

However, this personal liberty only increases each Christian's personal responsibility to determine for himself what is the separated portion that he must,

* "Ulster Prize Essays" by Robert Spence.

in loving loyalty, set aside as the "earnest" of his good stewardship.

THE Laymen's Missionary Movement has given good emphasis to this personal feature of the question in the official statement of its principles of Christian Stewardship: "This acknowledgment requires as part of its expression the setting apart for the extension of the Kingdom of Christ such a portion of income *as is recognized by the individual to be the will of God.*"

KNOWING THE WILL OF GOD

BUT can one know God's will concerning this question? Surely he can. It will be a sorry day when disciples of Christ have to confess that He is not ready to guide them into His will in every detail of life.

There are some definite rules by which those, who believe that they may know and who have a real purpose to follow His will, may have the answer to the question, "What wilt thou have me to do?" Consider the following directions which an old classic gives to those who sincerely desire guidance.*

1 *God reveals His will through the Scriptures.*

2 *God reveals His will through providential circumstances.*

3 *God reveals His will through the higher judgment.*

*Chapter 8, "The Secret of a Happy Life," by Hannah Whitall Smith.

4 God reveals His will through inward impression by the Holy Spirit in the mind.

With these rules remembered one can go to the Scriptures, not to discover some statute by which a person may be *legally* bound, but to see if there be principles and precedents through which the Holy Spirit may suggest to the higher judgment, the will of God.

THE TITHE IN SCRIPTURE

OF course any study of the Scripture upon this subject will bring up the important question of the tithe. The fifth article of the Stewardship Creed reads:—

5 Biblical history records the setting apart of The Tenth of the income as that acknowledgment.

Without giving space to an exhaustive Scriptural study it will be generally conceded that the following is a fair statement of the Bible history of the tithe:—

1 That the tenth of income was recognized as the separated portion by some of the more conspicuous people of antiquity:

Genesis 14:17-20.

Genesis 28:20-22.

Hebrews 7:1-10.

2 That the principle of the tithe as a separated portion was reconfirmed in the Mosaic Law:

Leviticus 27:30-32.

Numbers 18:20-32.

Deuteronomy 14:22.

3 *That kings and prophets called back the people to allegiance to this law when they grew careless or forgetful:*

II Chronicles 31:5-6; 10-12.

Nehemiah 10:37.

Malachi 3:8.

4 *That coming to the New Testament, there seems to be good evidence that Jesus commended the paying of tithe as the "separated portion" by the Pharisees, but, unlike the Pharisees, He recognized its meaning and the principles involved; that there is also a good probability that Jesus paid the tithe himself:*

Matthew 3:15.

Matthew 5:17-20.

Matthew 17:24-27.

Matthew 23:23.

Luke 11:42.

A L A R G E R V I E W

In addition to the above conservative statement it is only fair to present the conclusion of two careful students of this subject.

I *The Scripture Portion**

1 "The setting apart of some portion of income is the acknowledgment of God's Ownership. This is fundamental and beyond the sphere of private judgment. A tenth is the proportion that has been observed since the earliest days of human worship.

* Harvey Reeves Calkins.

2 "This proportion was fixed in very ancient times, is known to have been recognized in different nations, and is definitely recorded in the most ancient Scriptures.

3 "This proportion was paid by Abraham, 'God's friend,' as an act of personal loyalty, and by other patriarchs, long before the statutes of the Jews were recorded.

4 "This proportion, in set terms, was commanded as 'the law' for the Jewish people, and was uniformly followed during the entire history of this chosen race.

5 "This proportion received promise of God's peculiar blessing when he rebuked a neglectful generation for their presumption in offering shrunken values, and when he commanded them again to 'bring the whole tithe into the storehouse.'

6 "This proportion was definitely sanctioned, and the paying of tithes recognized and honored, by Jesus Christ in the words, 'These ought ye to have done.'

7 "This proportion has been set apart, as a life habit, by thousands of the most spiritually minded Christians for many centuries. Multitudes of witnesses in ancient and modern days 'have proved Him faithful that promised.'"

II *My Money Creed**

1 "To spend my income rightly, is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying 'Lord, Lord,' and not doing the will of my Father.

* Harris Franklin Rall

2 "I should set aside a definite proportion of my income for the Church and the service of others. I do this in acknowledgment of God's sovereign over all my material possessions. I do this because it is businesslike. Giving on impulse and without system, does not accord with the importance of this work.

3 "The proportion to be set aside for these purposes should not be less than one tenth of my income. The Old Testament enjoined the Tithe in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless one tenth is not to be the limit of my giving. I should begin with not less than one tenth. I ought to give more if I be able."

SOME OTHER CONSIDERATIONS

WHILE it must not be claimed that the foregoing statements, relative to the tithe in Scripture and other history, should of necessity determine a Christian's duty, nevertheless they cannot be disregarded by any one who is honestly seeking to know the will of God.

Especially is this true when they are considered in connection with the following additional considerations:—

1 In coming to a conclusion as to what proportion of income should suffice for an acknowledgment of stewardship, *it is the significant fact that no other percentage than the tenth was ever indicated by God in the Scriptures.* On the other hand, the tenth was regarded as the minimum acknowledgment

and generosity could only begin beyond this point. It were as though the tithe be thought of as a "school-master" to lead up to Christian liberality. "The way beyond the alphabet is through the alphabet."

2 *It seems as though the apostles must have taken their teaching concerning "proportionate giving" from the Old Testament, and this in turn was most certainly based upon the proportion of the tithe.*

In Deuteronomy the Jew is told "Every man shall give as *he is able according to the blessing* of Jehovah thy God which He hath given thee." (Deuteronomy 16:17.) It seems incredible that Paul should not have had this and other similar Scripture in mind when he exhorted the Corinthians (I. Corinthians 16:2) "Upon the first day of the week let each one of you lay by him in store as he may prosper." And yet the Old Testament exhortation was undoubtedly a call for something above the tithe. The New Testament thus seems to be urging that Christians do as a matter of voluntary loyalty all that the old dispensation had made a matter of law.

The words of Colonel E. W. Halford will bear on this point.

"The idea that 'proportionate giving' is a 'Christian' (New Testament) suggestion, and abrogates tithing, is unwarranted. In Deuteronomy the Jew is told, 'Every man shall give as he is able, according to the blessing of Jehovah thy God which He hath given thee.' If the tithe is not to be paid because it is Jewish, then proportionate giving is equally Jewish, and should not be followed. The Old and the New Testaments can neither be

divorced nor put in antagonism. They supplement and complement each other. God's 'Law' and God's 'Grace' are not opposed."

3 *This leads to the next observation that under the Gospel men ought to do as much and more than the Jews did under the law.* Dr. Speer remarks upon this point, "Unless the motives of the Gospel are able to lead men to give more generously than Jews and pagans gave, then the motives of the Gospel must be inferior to Judaism and paganism."

The exhortation to the Christian is "That we *abound* in this grace (of giving) also." Says Dr. J. Campbell White, "How by any possibility could one *abound* in the grace of giving, and yet give to God a smaller proportion than the Old Testament required? . . . The strongest passage in the Bible on the enforcement of the tithe, does not say anything directly about tithing. But it states a principle which applies to all the laws of God. The principle is stated in the following language: "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God; sending his own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh; that the requirement of the law might be fulfilled in us, who walk not after the flesh, but after the spirit" (Romans 8:2-4).

4 *The Christian faces no greater difficulties in paying the tenth of his income than did the Jew and the pagan.* "As a matter of fact," to quote again from Dr. Speer, "they did face greater difficulties than we. The Jew was a poor man and lived in a poor land." The average per capita income in

America was, in 1916, \$350, and is steadily increasing. It is altogether probable that American church members spend each year upon luxuries more than a tenth of their income. Using government statistics as a basis, it is estimated that the tithe of Methodist incomes in 1916 was fully \$128,000,000, while the amount given for "Kingdom purposes," through the various channels of the Church, was only about forty millions. Moreover, in making comparisons of this kind, it must be remembered that the first tenth was only the beginning of the requirements upon the Jew.

5 *The need of money for Kingdom conquest is greater today than in Jewish times.* This constitutes a reason for greatly increased rather than diminished giving. God's World Program was little developed twenty centuries ago, and consequently the demand for support of a great missionary propaganda was not a factor in determining the proportion of giving then as it is today.

"The world has never seen such opportunities for Christian investment. Here at home, a nation still in the forming, the peoples of the earth are at our gates, the Church is face to face with great tasks and a great program. Looking abroad, we see open highways with multitudes, open hearts, great nations in transition, and messengers at home ready to be sent, and native workers yonder waiting to help."

The words of Bishop Hartzell emphasize the same sorry condition.

"Every phase of mission work at home and abroad is being better organized, and is

increasingly successful. But vast fields ripe for the harvest are untouched for lack of more of the Lord's money, to send workers who are prepared and ready to go."

6 *It is a fact of considerable importance that the tithing program has proved a vital factor in securing to the Kingdom a support, financial and spiritual far out of proportion to the number of tithers concerned.*

In 1916 Wesley Chapel, Cincinnati, with less than half of its membership tithing, gave more to the official benevolences than fourteen other Methodist churches in that city. There is a large and growing company of churches in many communities that can tell a similar story.

It would be an interesting study to select the one thousand most "generous givers" of some given denomination and discover how many of them began to abound in liberality through the practice of tithing. Recently, at a district meeting in Iowa, a pastor related how his active interest in Christian Stewardship began with a young school teacher who at the close of a service in the interest of the "benevolences," handed him fifty dollars. The pastor, confused at the large size of the gift, said, "What is this for?"

"Why, for the benevolences," she replied.

"But," the pastor persisted, "you surprise me. Can you afford to give so much?"

It was the young parishioner's chance, and with a smile on her face and a kindly eagerness in her voice she said,

"Pastor, I wouldn't surprise you if you had been doing your duty in preaching Christian Stewardship

I'm a tither." The practical results of tithing will furnish a weighty argument to the undecided.

7 *It is widely asserted that the decision to pay the tenth has brought spiritual blessing to many lives, even marking the beginning of a new epoch in Christian experience.* On the other hand, many who have started out in the adventure of proportionate giving with some percentage less than the tithe, have concluded by coming to the Scripture proportion as a minimum.

Dr. Laurress J. Birney, writing of the "high moral and spiritual value" of tithing, apart from a legal consideration of the subject, says,

"I believe in the tithe, have practiced it for many years, have induced many people in my pastorates to try it, and so far as I know, always with blessing and joy to them."

And Dr. Robert E. Speer says,

"I think every man will find, as every man who has passed through the experience can testify, that the acceptance of a principle like this marks a distinct era of spiritual enlargement in his life. I am not speaking out of the air. I am speaking out of the experience of many in this room who look back to such a time as marking the beginning of a new era in their lives."

THE SUMMARY

IT has been the allotment of this chapter to find the will of God for the individual. The search has not been for a legal requirement, but for some ade-

quate expression of loving loyalty. The appeal has been to the higher judgment under the influence of the Spirit of God. It will be well to summarize our conclusion:—

FIRST

It seems evident that an honest belief in God's Ownership and Man's Stewardship will be acknowledged by the setting apart regularly of a definite proportion of income because—

1 *This is the only acknowledgment that really acknowledges.*

2 *It secures happy relations with the Creator, safeguarding the recognition of His ownership.*

3 *It is businesslike.*

4 *It is a safeguard against covetousness.*

5 *It is the only way of securing adequate financial support for the Kingdom.*

6 *It is the method indicated in the Old and New Testaments.*

SECOND

In determining what the separated portion should be, the following points have been made indicating the tenth as a reasonable beginning.

1 *It is the Scripture proportion, it being the significant fact that no other percentage is anywhere indicated in the Word.*

2 *Paul most certainly bases his exhortation to proportionate giving upon the Scripture proportion of the Tenth.*

3 *Under the Gospel, men ought to do as much and more than the Jews did under the Law, else how can Christians "abound" in the grace of giving?*

4 *The Christian faces no greater difficulties in paying the tenth than have other religionists.*

5 *The greater need of the Kingdom for money at the present hour calls for increased rather than diminished giving.*

6 *The practical results where the tenth has been accepted furnish weighty precedents.*

7 *The spiritual blessing which has marked the decision to accept the tenth as the first proportion, together with the dissatisfaction with any smaller proportion, furnishes an argument for the Tenth.*

Thus, in the face of the unprecedented need for the consecration of life and property to Christ's World Program, and in the face of the above facts of Scripture and experience, is there any who would deny that the tenth of income, as an earnest of loving loyalty, is the smallest proportion that the Christian with any show of consistency can place upon the altar of the Kingdom at this hour?

THE CALL OF FAITH

"BUT suppose that I feel that I ought to and really want to do it, how can I afford to tithe my small income?"

"You will not feel that you ought to unless you can," came the answer. "God does not lead us to think that we should do anything we cannot do."

"But," continued the man in front of the pastor, "I get only sixteen dollars a week, and you know that *I have to help my invalid sister.*"

Then the preacher said, "I don't know that I can solve any man's financial problems, but down at the bottom of good stewardship and the paying of the tithe, is the question of *faith*. Love and faith ought to go together. There is just one passage of Scripture I want you to think of. It happened just outside of a tomb. Two sisters were weeping because their only brother was in there—dead. And Jesus wept with them. Then suddenly in a burst of sympathy he cried to the men present, "Take away the stone!" And just then Martha clutched at his elbow and cried, 'Don't, Lord, he's been in there four days, and by this time he decayeth!' She couldn't bear to have her brother brought thus forth to be gazed at. And what did Jesus do? He turned to Martha with a grieved, longing look, just as perhaps he turns to you, and said, 'Martha, said I not unto thee that *if thou believedst thou shouldest see the glory of God?*' "

There are a multitude of people who, out of a blessed experience of *faith*, will believe that in the last analysis the call to pay the tithe is a call to trust God in all fullness. It seems to them that when Jesus said: "Be not anxious what ye shall eat, . . . nor what ye shall put on . . . for your heavenly Father knoweth that ye have need of all these things . . . But *seek ye first His kingdom* . . . and all these things shall be added"—it seems as if Jesus had in mind the very appeal that the prophet in Malachi brought from a yearning God to a back-slidden people: "Just prove me . . . bring all the tithes into the storehouse, as the expression of your *faith and loyalty* . . . and see if I will not bless *you and reward you.*"

It is not that this Scripture is saying, "If you will tithe you will be prospered financially." Perhaps you will; many have. Tithing pays, but only because a surrendered life pays. This is the promise of faith. God is concerned for the material prosperity of His people. But tithing means putting God first and abiding in His promise, and this is the highest kind of prosperity.

WHAT IF?

The members of the Methodist Episcopal Church were to contribute annually (Church and Sunday School) to the eight apportioned Benevolent Boards and Societies.

	The Receipts Would Be	Amount Paid in 1917	Increase Would Be	Number of Charges
One Postage Stamp per Week	\$5,996,882	\$3,045,104	\$2,951,778	1,277
A Penny a Day	14,031,166	3,045,104	10,986,062	73
A Dime per Week	19,989,606	3,045,104	16,944,502	27
A Quarter per Week...	49,974,015	3,045,104	46,928,911	0

Pastoral Charges are not in any of the above divisions

None of our members should fall below the stamp basis. A dime per week could be made a habit without sacrifice. Many must make offerings far in excess of these suggested average amounts.

THE CHURCH SHOULD AWAKEN

The Slogan: "A MILLION TITHERS IN METHODISM."

“Here is a man who confesses that he has not much love for Jesus Christ. Let him *give* generously to some phase of Christ’s work, making his gift definitely in prayer to Jesus Christ Himself. His love for Christ will increase. A man says he has little joy in the Christian life. Let him use the means requisite for the production of joy. Let him give.”

E. I. Bosworth

“I know one man in an Eastern city whose friends have seen his life grow each year richer and stronger, broader in sympathy, and larger in vision because his giving has put him in touch with the noblest spirits and the greatest movements in his city, his country, and around the world. It has been an unsurpassed education. Shall not the revival for which we pray come in this way, not in big tabernacles and crowds and statistics, but in the larger life of this Spirit of Christ filling His church and His people?”

Harris Franklin Rall

“All the money which will yield a larger return of usefulness in the world, of greater good to the Kingdom, by being spent on ourselves or families than by being applied otherwise, is used for the glory of God, and is better spent than it would have been given to missions. And whatever money is spent on self that would have yielded larger returns of usefulness if applied otherwise, is misapplied; and, if it has been done intelligently, *it is a case of embezzlement.*”

Josiah Strong

STUDIES IN STEWARDSHIP

STUDY FIVE

THE LARGER VIEW

THE present Christian Stewardship Movement is one of the most encouraging signs of the times, but its rapid spread is beset with some perils.

One of these perils is the frequent failure to remember that the payment of the tithe is only a means to an end, and that end is the surrender of life to Jesus Christ. Tithing is of doubtful value unless it be the witness of faith and the pledge of allegiance; in fact, the acknowledgment of the larger stewardship.

SOME QUESTIONS THAT ARISE

THE evidence that this peril is real, is often hidden in questions like these:

How am I to know just what the tithe of my income is?

Should one use it for the Red Cross, etc., or should one pay it all into the Church?

Forgetting for the moment that there is a peril in sight, the first thing that should be done with these enquiries is to answer them, recognizing, that for the most part, they come from the honest minds of those seeking light as to right methods of procedure.

Therefore it ought to be said that the tithe seems to have been originally indicated as a *holy portion, set apart as an act of worship, and designed for the support of worship*, including the support of the sanctuary and priesthood. (Genesis 14:18-20; Numbers 18:24; Hebrews 7:2-9; Romans 11:16.)

It ought also to be indicated that, when searching for exactness, it seems to have been the "increase" that was tithed by the Hebrews and other peoples. It appears from this that, in modern phrase, it is the net income or profits from which should be taken the holy portion.*

Both of these observations are implied in the following statement which is the sixth article of the Stewardship Principles:

6 This separated portion ought to be systematically administered for the Kingdom of God, and the balance treated as no less a trust.

Not forgetting what has been already said, it should be noticed that this article makes no attempt to define what the Kingdom purposes are for which the "holy portion" should be used. And this is just as it should be; for while it has often happened that the Kingdom has been so broadly defined that the Church has suffered in not receiving proper consideration, yet it were better so than that the extremely narrow interpretation should maintain.†

*The details of tithing are discussed at length in the small pamphlet "*How to Tithe and Why*," by a Layman; briefer discussion will be found in "*The Farmer, Can He Tithe?*" and "*How Can a Woman Tithe?*" All are available at Centenary Headquarters.

†Recently the Centenary Stewardship department sent to a good many interested persons the question, "What per cent. of the tithe of the average

The fact that the Jews paid the tithe for the support of the priesthood and the sanctuary, must be interpreted together with the fact that the conception of the Kingdom is a constantly enlarging one. Moreover, Christian liberty must not be interfered with, and while it may be said in general that the tithe should be used for "purely Kingdom purposes," the interpretation of this phrase must be left to the individual.

WHERE THE PERIL LIES

RECENTLY at the Columbus Conference, the writer was asked: "What are you doing to guard against that 'I am holier than thou' attitude on the part of the tithing-steward?" The answer is that such an attitude, if it should emerge, as it did in the days of the Pharisees, would be the result of failure to grasp the larger meaning of the tithe.

Here is the real peril which at the beginning of this study was suggested as lying before the Christian Stewardship Movement. The reality of the danger

man ought to be directed into Kingdom Purposes through the channel of the Duplex Envelope in the local church?" The following is indicative of the variety of opinion:—

- 1 "Should be determined by Tithing Band of each local church."
- 2 "Leave the whole thing to the conscience of each individual tither. However, I should recommend one half to two thirds."
- 3 "The Full Tithe."
- 4 "Not less than seventy-five per cent."
- 5 "Can't fix definite per cent."
- 6 "Men of large means should have a chance to help other enterprises not primarily reached through the channels of the local church."
- 7 "Put enough in duplex envelopes equal to a sum sufficiently large, but not beyond the best givers."

may be seen in the questions we have been considering, for while most frequently they are asked by honest minds, sometimes the question, "Can I use the tithe for this or that?" reveals a failure to get the larger and necessary view of the meaning of the tithe in relation to Christian Stewardship.

The campaign of education must be persistent to remind us that, when a man pays the separated portion of income for Kingdom purposes, he says to God, "Here is the tithe of my income which, as an act of worship, I place upon Thine altar as a pledge that I will be a good steward, not only of this holy portion but likewise of the *balance* of my income." Those who insist on splitting hairs over what the tithe can be used for, are in danger of failing in the stewardship of the balance of income. The good steward must not speak of "the Lord's portion," and "my own." It is all the Lord's. We are His stewards, and the payment of the tithe is the acknowledgment of our acceptance of this teaching of the Scriptures. Thus it is important to remember the latter words of the sixth article:

The balance (of income ought to be) treated as no less a trust.

TO SUM UP

PERHAPS the warning of the foregoing pages cannot be better summarized than by the two statements which follow from Josiah Strong.

"One who believes that every dollar belongs to God and is to be used for Him, will not imagine that *he has discharged* all obligation by giving a tenth *to the Lord*. The danger of talking about the Lord's

tenth is that one is apt to begin to think that he owns the nine tenths.” •

“All the money which will yield a larger return of usefulness in the world, of greater good to the Kingdom, by being spent on ourselves or families than by being applied otherwise, is used for the Glory of God, and is better spent than it would have been given to missions. And whatever money is spent on self that would have yielded larger returns of usefulness if applied otherwise, is misapplied; and, if it has been done intelligently, it is a case of embezzlement.”

All that has been said in these studies bears on this truth that God desires the complete life of the man; He is interested in money and possessions primarily, because the faithful stewardship of life hinges at the money point. . It was so with the rich young ruler, and with a score or more of other characters in the Scriptures; and it is so with the poor as well as with the rich. The placing of possessions on the altar was, and is, the way to the real enthronement of Christ in the life. It was by no means certain that Jesus would have let the rich young ruler sell all that he had, or give it all away, but it was necessary that he should be willing to do this. If he would not be faithful in the unrighteous mammon, how could he be ready for the larger stewardship of partnership with Jesus Christ?

The questions suggested at the beginning of this chapter are important just as all matters of method and detail are always important, but they become trifling if the larger meaning of the tithe be lost sight of. One who honestly wants to set aside a tenth of *his income*, as a loving pledge of faithful stewardship

will ultimately find a way of determining how to do it so as to be pleasing to his Lord. For after all, God is not so anxious to have his children go into the exactness of tithing mint, anise or cumin, as he is to see the evidence of generous love. The purpose of the tithe is not to raise up a breed of mathematicians, but generous sons of God. It is not His purpose to get men to be exact dividers, so much as to get them to see the deeper meaning of the holy portion. The tither should be the last person in the world to figure how little he can give his Lord.

Thus it is that Christian stewardship sounds the symphony that David Livingstone gave voice to when he said: "I will place no value on anything I have, or may possess, except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given away or kept, only as by giving or keeping it I may promote the glory of Him to whom I owe all my hopes in time and eternity."

There are many themes that emerge out of the Christian Stewardship message which, for lack of space, cannot even be outlined here, but there are three practical matters that ought at least to be considered briefly in these closing pages.

I

STEWARDSHIP IN ACQUIRING

IT IS one of the happy signs of this day, that there is a growing conviction that good stewardship *must reach into* the realms of acquiring. This means *that no man can be faithful in the administration of*

his possessions, unless they have first come into his hands by legitimate business transaction.

Mr. J. M. Shenstone, of Toronto, is one of a growing number of successful business men who are directing their entire incomes to the extension of the Kingdom in the earth. He says in reference to the stewardship of acquiring*:

"The responsibility of stewardship begins with the power to do, to acquire, or to possess. The first requisite of a true steward is that he must be honest and fair with his fellowmen. Every dollar must be gotten honestly, according to the standard of justice and equity in the Word of God. The relationships which men bear to each other must all be brought under the standard of honesty, truthfulness, frankness. Thoughtfulness of the interests and feelings of others should govern every transaction. It is thus that the power and reality of Christianity will be demonstrated to an unbelieving world. A life devoted to money-getting by honest and legitimate methods, in harmony with the true and lofty principles of Christian stewardship, may be as glorifying to God, and as full of blessing to the world as a life devoted to the preaching of the gospel to the heathen."

II

THE STEWARDSHIP OF PRAYER

THERE is no more important phase of the stewardship message than that indicated in this paragraph. It would be a master stroke of strategy

*For a larger treatment of this important theme the reader is referred to the recent book by David McConaughy "Money, the Acid Test," Chapter 2, "Acquiring."

if only the phrase, "the stewardship of prayer," could be definitely fixed in the thinking of the entire Church membership.

There is the laugh that covers a tragedy in the story of the perfectly harmless deacon, who came to the conclusion that his profane neighbor might think it strange that his friend had never reproved him for his profanity. Hence, one day when the occasion offered, the needed reproof was given, only to have the neighbor reply: "Yes, deacon, we've lived here together for twenty years; we know each other pretty well; I swear a little, and you pray a little, and we don't either of us mean anything by it."

O, the tragedy of it! When will the thousands upon thousands of professing Christians, who are not very different from the deacon, come to a burning consciousness that prayer is *a trust* for which the Christian steward must give an account? The one pressing need in every generation is just here, that the disciple should make a business of intercession even as did his Lord. Why is this so? Because, whether we can explain it or not, prayer is the heaven-ordained way of bringing things to pass in the Kingdom of God. It is the Christian's first work. We cannot too often remind ourselves that "we can do more than pray after we have prayed, but we cannot do more than pray *until* we have prayed."

Whether he feels like praying or not, the Christian *must* pray until he does feel like it, for there has been entrusted to him an exalted stewardship by which, when faithful to it, he can lift the world. So *felt Samuel and Moses, and Paul and Jesus, and a host of others in every age.*

Of course, the first thing to be said is that prayer is a delightful communion. Happy is the Christian who feels the truth of the hymn stanzas,

*"Jesus, these eyes have never seen
That radiant form of Thine;
The veil of sense hangs dark between
Thy blessed face and mine.*

*I see Thee not, I hear Thee not,
Yet art Thou oft with me;
And earth hath ne'er so dear a spot
As where I meet with Thee."*

But while this sweet consciousness of the Presence is fundamental to effective intercession, it should be known that its depth and permanence are dependent upon a sense of prayer stewardship. Samuel knew the joy of communion, but it led him into the deeper realization that prayer is a trust. Thus he cried, "Far be it from me that I should sin against Jehovah in ceasing to pray for you." (I. Samuel, 12:23.)

And in later days it was this same conviction, that prayer is the first work, which enabled the apostles to sense quickly the peril coming with the increased business cares of a growing church. It was really a moment of crisis for Christianity. It was well for us, and the world, that they refused to be taken from the secret place where God's voice can be heard. They said: "Look ye out . . . seven men . . . whom we may appoint over this business but we will continue steadfastly in prayer and in the ministry of the word." (Acts 6:3, 4.)

There can be no doubt that this sweet consciousness of the presence of the Master is fundamental to

any effective intercession, but this consciousness itself grows deeper as the sense of stewardship in prayer increases.

It was probably his close comradeship with God that enabled Moses to prevail in prayer that day while Israel was fighting against Amalek in the valley. (Exodus 17:8, 13.) God was trying to drive home to the whole nation the fact that intercession is always the key to victory. We read that so long as Moses prayed with uplifted hands Israel prevailed, but when he let down his hands, Amalek pressed forward. O, for an army of intercessors in the Church of Jesus Christ who feel this monumental truth—and who practice it!*

III

THE CALL TO THE HEROIC

ABOVE everything else it ought to be realized that the Christian Stewardship message is, in the last analysis, the heroic call to put God and His Kingdom first, and to do this in the high faith that the heavenly Father will fulfill His promise to those who thus seek Him. (Matthew 6:32, 33; Malachi 3:10.)

It may, or may not, be true that "with most professing Christians, self, home, business, pleasure, come first, and the Church takes the last place," but it certainly is true that when a man is called to become a tithing-steward, "he is called to establish as a *life principle* the habit of putting God first. This creates a new race of Christians who put God and His Church where they rightfully belong—first."

*For a larger discussion of this theme read "*Intercession*," by W. E. Doughty; and "*Intercessors the Primary Need*," John R. Mott.

And there is a great difference between being heroic by spasms, and heroic by principle and habit. It is highly gratifying that, in some hour of great emotion and emergency, a man gives of his possessions, or of his life to the point of sacrifice and suffering, but this spasmodic heroism and consecration pales before that everyday kind, based on principle and holy habit, such as is evidenced in the following letter from one, a truly Daniel spirit, who would not be turned aside. This commonplace experience could be multiplied a thousand times, showing how possible it is to take the common drudgery of life and make it beautiful.

"I entered Syracuse University a self-supporting musical student. For the first three weeks I did whatever I could find to do, then I got a position taking care of a little boy from two till six every afternoon. I received three dollars a week with which I had to pay two dollars room rent, buy my food, music and any incidentals in the way of clothing, etc., that I might need. This was all the money I was sure of for these expenses.

"I had begun tithing before going to Syracuse, but when I found how little money I had, I began to question whether or not I could keep it up, not because I didn't want to do so, but because I couldn't see how I could take thirty cents a week out of that small amount. However, after a time of questioning and prayer, I decided to continue a tither, and will never cease to be wonderful to me, the unexpected ways in which money came.

"I sometimes came up to Friday with my room rent due Saturday, and with no money to pay it. Invariably, before Saturday night, a gift of money

would come to me, or some way would open by which I could earn the necessary amount. Of course, I didn't have everything I wanted. Some weeks I lived on fifty cents. 'Meatless days' are not exactly a new idea to me. I well remember one Saturday night when, as a special treat, I bought a pork chop for Sunday dinner, and felt quite extravagant. Pork chops cost twenty-eight cents a pound eight years ago.

"However, I proved then, as I have many times since, that, when we honor the Lord, He honors us. I was able to meet all my expenses in Syracuse, and I can testify to the fact that tithers are the richest people in the world, even though they may occasionally be without a dollar in their own purses."

What a brave sentence that is! Read it again with emphasis: *Tithers are the richest people in the world, even though they may occasionally be without a dollar in their own purses.*

One seems to hear those words from Job, "Though He slay me, yet will I follow after Him." One sees again those three devoted Hebrews standing before Nebuchadnezzar's furnace, refusing life if it meant the sacrifice of principle and faith. Even yet the world thrills at their challenge of faith. "Our God is able to deliver us, but if it be not His will—but if not—we will not bow down to your idols."

Tithers are the richest people in the world—but *only* when tithing is the expression of the larger stewardship—of a full surrender of life and possessions, and an heroic trust in a loving and almighty God.

THE CALL OF CHRIST

JESUS stood and cried to a multitude of half-hearted and easy-going disciples: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14:26.)

And when they challenged His call as too severe, He replied, "Which man of you, if you had my task to accomplish, my tower to build, my Kingdom to conquer, would not sit down to count the cost, and to consider the material required? This is why I have made the call severe. Never can the kingdoms of this world be made the kingdoms of your God save by heroic souls. Therefore (verse 33) I said 'Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple'."

The supreme call to Christian Stewardship remains the same. It is the challenge of a patient Christ calling his disciples to a full consecration of life and possessions for the Christian conquest of the world. It is not a renunciation, but a dedication. Christ waits that the Church of this hour may catch the vision, and make the heroic dedication made by the apostolic church, so that it may be true of us as it was with them of old, "Not one of them said that aught of the things which he possessed was his own."

*"O the dawn is upon us;
The pale light climbs to the zenith,
With glamor and golden dart.
On, up, boot and saddle!
Give spurs to your steeds!
There are cities beleaguered
that cry for men's deeds,*

*With the pain of the world
in their cavernous hearts.
Ours be the triumph—humanity calls.
Life's not a dream in the clover.
On to the walls!
On to the walls, and over!"*

FEW things could happen so far-reaching and high-reaching in the life of our dear church as the recruiting of an army of tithers who, declining to be pharisees and refusing to be bound by any mere law, still use the tithe in giving to the work of God as a schoolmaster to lead them to Christ. Above such an army the windows of Heaven would not remain shut; and the assured blessing would come from God.

We bear emphatic witness to the fact that the tithe, as a conscientious beginning, leads on to the larger thing. The way beyond the alphabet is through the alphabet; and the way beyond the tenth is through the tenth. God has so used it in thousands of lives.

If we wish to give systematically and proportionately, can we do better than to begin with a method honored by long usage, and surely employed by God for the education of a race toward ideal stewardship?

Bishop Edwin H. Hughes

STUDIES IN STEWARDSHIP

SUPPLEMENTARY STUDY

HOW TO ORGANIZE THE STEWARDSHIP MOVEMENT

START WITH THE RIGHT MOTIVE

The first requisite for a successful Stewardship Revival is a right motive. The paying of the tithe is not, first of all, a matter of raising money, paying church debts, or of furnishing a cure-all to the many troubles of the Church. The tithe is *spiritual*, and tithing as a financial plan is secondary in Scripture and experience to tithing as the test of consecration. Indeed, the need of the hour is not money, but that consecration which systematically and proportionately places money upon the altar.

A STRONG CONVICTION NECESSARY

No real Stewardship movement can get under way until some one, the pastor or another, has a deep conviction, not only as to the right motives, but that the payment of "a separated portion," is based on the teaching of the Word of God. This is fundamental.

STUDY THE STEWARDSHIP MESSAGE

There should be a thorough study of the subject of Christian Stewardship in the Word of God, and in available pamphlets and books. The importance of this is very great, as indicated by the action of a number of Districts and Conferences in Methodism where pastors have signed the following enlistment:—

“First, I pledge to my District Superintendent and my brethren in the Annual Conference, my cooperation in this simultaneous endeavor.

“Second, To the above end, I will begin at once to renew my personal study of the subject of Christian Stewardship, as found in the Word of God.”

LAUNCHING THE CAMPAIGN

WHEREVER possible, there is great advantage in a group of churches conducting the Four Weeks' Educational Stewardship Campaign simultaneously. The impact made by a simultaneous movement in a group, or district, or conference, will carry success to many of the weaker churches. The following suggestions are applicable to any local situation:—

1 An interested pastor, by personal work, interested an influential layman in a definite stewardship campaign.

2 By personal work and the wise use of the stewardship literature, each interested another until there was a larger group.

3 This larger group met and decided upon a stewardship campaign, and drafted a tentative program.

4 At the next Official Board meeting the need and the program were tactfully presented and a stewardship educational campaign officially voted.*

**The approval of the Official Board is not necessary to the success of the campaign, but will help, if obtained without too much difficulty.*

5 A detailed program was made out covering four Sundays, and the mid-week services, providing for the weekly distribution of selected literature, and the publicity of the campaign.

6 The publicity program included (a) popular announcements during a number of preceding weeks; (b) an official letter sent to every family in the Parish during the week preceding the opening Sunday, making emphasis as follows: The Official Board, recognizing the Christian Stewardship Movement as the next great revival in the Church of Christ, directs that the next four weeks be set apart as a period for presenting to the Parish this vital subject.

THE FOUR WEEKS' PROGRAM

Experience has demonstrated the value of a four weeks' educational program. Below is the outline that has been successfully tried out in hundreds of churches. Additional programs for use in Sunday School, Epworth League, and other organizations are available.

THE FIRST SUNDAY

The Morning Theme: "The Stewardship of Prayer."

AIM:—To show that prayer is "the first work" and the Christian's responsibility; that prayer is the decisive factor in Kingdom Conquest; that scripture and experience teach that unrealized resources are made available through intercession.*

*1. The Pastor should send to The Methodist Centenary Committee, 111 Fifth Avenue, New York, for a pamphlet entitled, "*The Enlistment of Intercessors*," and for a supply of The Fellowship of Intercession enrolment cards. 2. Present these cards for signature at the close of both morning and evening services with an appeal for consecration to prayer, urging carefulness in thought before signing. 3. Send signed cards to the office, 111 Fifth Avenue, New York.

The Evening Theme: "The Stewardship of Souls."

AIM:—To show the Christian's responsibility for soul-winning with special emphasis upon prayer as the decisive factor.

SUGGESTED LITERATURE

For Distribution:

The Stewardship of Prayer	Cushman
The Highest Service	Doughty

For Sermon Suggestions:

Intercession	Doughty
The Life of Prayer	Doughty

Other publications of the Committee for the Development of Spiritual Resources.

THE SECOND SUNDAY

The Morning Theme: "The Stewardship of Life."

AIM:—To realize God's ownership and to show that all life is a trust from God; that just as there is a stewardship of prayer, so there is a stewardship of business, of property, of time, of talents, etc., all pointing to the stewardship of the entire life; that even God's definite claim to one seventh of the time and one tenth of the income were made only to secure man's acknowledgment of divine sovereignty over all time and property and life; that stewardship is simply Jesus' way of showing that God and the Kingdom must be placed first; that the sins of Jonah, Dives, the Rich Fool and the Rich Young Man were those of refusal to make this full surrender of life; that the heroic characters of Kingdom Conquest have always been characterized by full surrender; that this is the challenge of the present hour.*

*This theme can be used effectively for leading parents to dedicate their children to the will of God, and to secure from young and old life consecration to the same end.

The Evening Theme: "The Stewardship of Property."

AIM:—To show that faithful stewardship of property is generally the test of faithfulness in the larger stewardship; that from the beginning God has recognized that the giving of money is the truest index of a sincere human interest; that the study of the Scriptural teaching about covetousness shows that this sin is classed with the hideous sin of adultery; that the payment of the tithe has been God's safeguard against this sin.

SUGGESTED LITERATURE

For Distribution:

Thanksgiving Ann	Hamilton
Jarring of Jacob Shapleigh	Calkins

For Sermon Suggestions:

The Basis of Stewardship	Pentecost
The Sin We're Afraid to Mention "By a Business Man"	
A Man and His Money	Calkins

Chapters 1, 2, 6, Part I; 2-6, Part II; 4 and 6, Part V.

THE THIRD SUNDAY—LAYMEN'S DAY

The Laymen's Theme: "Christian Stewardship and Tithing."

A layman, or a laymen's team, speaking or witnessing on "Tithing and Christian Stewardship," at both morning and evening services. Many churches have found great advantage in putting one service of this day into the hands of the women's missionary societies. Where the Pastor has the opportunity to speak, it is suggested that he shall discuss on this day, "The Scriptural Basis of the Tithe." The Laymen's Day has proved of great value in numerous campaigns. In many churches the evening service has been put into the hands of the *women's missionary societies* to advantage.

SUGGESTED LITERATURE

For General Distribution:

How to Tithe and Why.

Together with a limited supply of special pamphlets wherever needed:

How Can a Woman Tithe?

The Farmer, Can He Tithe?

For Sermon Suggestions:

The New Emphasis

Rall

THE FOURTH SUNDAY—ENROLMENT DAY

Morning Theme: "Stewardship and the World Emergency."

AIM:—To show that there is a present world emergency; that it is a call to Christians to repent for unfaithfulness in stewardship, failure to put Christ and the Kingdom first (Luke 14:33); that the need of the hour is not money, but a new Church, and a new race of Christians who actually *will* put Christ and the Kingdom first; that as a matter of history and experience this fulness of consecration is evidenced by the placing of property on the altar (Acts 4:32); that the full consecration of property and life will generally be attested by willingness to make a special dedication of the tenth of income; that in the present world emergency God is calling for this heroic consecration "here and now."*

The Evening Theme: "Stewardship and Faith."

AIM:—To follow up the theme of the morning, emphasizing tithing both as the test of faith, and the acknowledgment of God's ownership and Christ's leadership, using one of the many Scriptural passages which after the four weeks' study will become clearly indicated.

*Whatever method is used in drawing the net, the emphasis should be placed upon consecration. "The Methodist Million" Enrolment Cards should be signed for the purpose of conserving results.

SUGGESTED LITERATURE*

For General Distribution:

My Money Creed

DRAWING THE NET

This is a vital matter. A decision to pay "the whole tithe" as an acknowledgment of stewardship, when intelligently and honestly made, will mark a new era in any life. Robert E. Speer writes, "I think every man will find, as every man who has passed through the experience can testify, that the acceptance of a principle like this marks a distinct era of spiritual enlargement in his life." But whether the decision be made by coming forward to shake hands with the pastor, or to take part in an altar service, or whether decisions are requested by standing, it is important that all be registered by the signing of the Centenary Committee's Stewardship Enrolment Card. In some churches good results have been obtained by distributing the card to the members of the congregation, to be subsequently collected. In any case the congregation should be led in prayer before the cards are signed.†

*All suggested cards and literature, together with other valuable material, not mentioned, can be obtained at Methodist Centenary Headquarters.

†It is important that the names of all signers should be sent early to the Centenary Headquarters to the Committee for the Promotion of Christian Stewardship and Tithing, that all may be enrolled in "The Methodist Million," and receive "The Methodist Million" membership certificate and necessary follow-up literature. This will be a substantial aid to any campaign.

CAMPAIGN LITERATURE

Experience has shown that it is very important that distribution pamphlets and literature should accompany educational campaigns, and distribution should not only be made at the services on Sunday and during the week, but it is still more important that distribution be made in some way to every home in the parish.

It has already been noted under The Four Weeks' Program that one or two pamphlets have been suggested "For Distribution" under the program for each Sunday. It will be better probably to put out only one piece of literature in connection with each Sunday, except in the case of the third Sunday where two special pamphlets are suggested.* For the sake of some pastors who desire a suggested selection of literature for the entire campaign, a list is here given, although it is not intended that it should be followed slavishly for other pieces of literature are fully as valuable. In general, there will be no waste in distribution if a pastor should order sixty pieces of each kind of literature for every one hundred families in the parish. The following is the list:—

A Message from the Parsonage (for preliminary publicity)

The Stewardship of Prayer
Fellowship of Intercession Enrolment Blanks } First Sunday

Thanksgiving Ann (Second Sunday)

How to Tithe and Why (Third Sunday)

**Special pamphlets for limited distribution: The Farmer,
Can He Tithe? How Can a Woman Tithe?*

My Money Creed }
Methodist Million Enrolment Cards } Fourth Sunday

In addition to the above list, and to the pamphlets mentioned in the paragraph headed, "The Four Weeks' Program," the pastor will find that the distribution of such pamphlets as "The Sin We're Afraid to Mention," "The Story of the Geneva Church," the "New Emphasis," and others named in the Centenary "Price-list of Stewardship Literature," will be very valuable in certain localities, and to meet certain conditions.

A SIMPLE ORGANIZATION NECESSARY

In this day of "team work" some simple organization, with meetings at least once in two months, will be found almost indispensable as a means of strengthening the purpose of members, educating the people, and securing new enrolments. The following simple plan is being used in hundreds of churches:—

President, secretary, treasurer, chairman of program committee, chairman of membership committee, chairman of literature committee, and chairman of question box committee, all of these officers to constitute an Executive Committee. This organization may be easily launched by securing a meeting of the tithers, and getting some one to make a motion to the effect that the pastor appoint a committee to nominate the officers. The committee can report at the subsequent meeting, and the officers be elected.

The business of the membership and literature committees is evident. The program committee is to see that a real program is set up for each meeting, and the question box committee should receive and report live *questions for discussion and education.*

HOW TO USE THE TITHE MONEY

This is a question that should be decided by the tithers themselves. Liberty of conscience should be always safeguarded. However, it should be emphasized that, while every steward is responsible to his own conscience, the tithe is "holy unto the Lord" and therefore should be used for purely Kingdom purposes. Here we give several plans for the administration of the tithe; others will suggest themselves. The office will gladly give advice in special cases.

First: There may be no agreement between the tithers as to how much of the tithe should be administered through the Church. The danger of this absence of a plan is that the Kingdom program will suffer because of no "team work."

Second: There is a plan used by many churches where an agreement is made by the tithers themselves that seventy-five, or some other per cent. of the tithe shall be distributed by each individual as he decides, between the two ends of the duplex envelope. The balance of the tithe can then be distributed by each individual among the various church organizations, or elsewhere "*for Kingdom purposes.*"

Third: The store-house plan is being used to advantage in many churches where the tithers agree to bring the full tenth into the local church, in a specially prepared envelope, to be received by the treasurer of the Tithers' Association and distributed by him, to the current expenses, the benevolences, and the contingent fund, *according to the vote of the Tithers' Association.* Appropriations from the contingent fund are voted by the tithers to special local or missionary needs; each tither also being permitted to draw upon the contingent fund *for dues to any church organization or other Kingdom work.*

METHODIST MILLION ENROLMENT CARDS

THE Centenary Committee issues a uniform enrolment card which can be ordered from headquarters. The cooperative program has been mapped out with the Woman's Missionary Societies, the Epworth League, and other agencies so that the Centenary Committee becomes the stewardship clearing house for all Methodists. The stewardship covenant reads as follows:—

"In loving loyalty to my Lord, and as an acknowledgment of His ownership, I covenant to pay the Tithe of my income for the Purpose of maintaining and extending the Kingdom of God."

"*The Methodist Million*" *Membership Certificates* will be sent to all signers of the tithing covenant whose cards or names are forwarded as indicated to the Centenary Headquarters. A follow-up booklet, especially prepared to strengthen and educate interest, will be sent with the certificates. It will be to the advantage of local campaigns to send names to headquarters as promptly as possible.

THE CONSERVATION PROGRAM

Emerson said that "persistence is the essence of heroism." Like every other revival movement the stewardship campaign must be followed up. The burden of testimony is to the effect that the follow-up program generally brings greater results than the initial drive. The following points are suggestive for a conservation program.

1 A series of stereopticon World Program Addresses, using the Centenary Committee's especially prepared *sets of slides*.

2 Frequent presentation of "stewardship." At once a year a campaign for new tithers, ending with annual gathering.

3 The maintenance of a "Tithers' Corner" in church where the tithers' Covenant Book may be seen and literature obtained.

4 Education in the Sunday School; "Stewardship days" to be observed with every teacher presenting the theme.*

5 Stewardship study and campaigns in the Ep League. Special contest to secure readers for interesting stewardship stories like, "The Victory of Mary Magdalene," etc.

6 A bi-monthly meeting of the Tithers' Association with program including question box, reports of stewardship committee, and discussion of literature and plans.

7 The interchange of reports, and address laymen of neighboring Stewardship bands.

8 Occasional Stewardship meetings in the mid service, conducted by the Stewardship bands.

9 Making the reception of tithes and offerings public service more truly a matter of worship,

10 Each association taking as its slogan, "*As for others as for ourselves.*"

11 Holding up "World Conquest" as a compelling motive to stewardship.

12 Using the Every-Member Canvass as an opportunity to enroll tithers, encouraging the use of Finance Committee's "Unit System."*

*Special stewardship lessons can be had at Headquarters.



**This book is under no circumstances to be
taken from the Building**

[illegible]

Form 410

JUN 30 1975



